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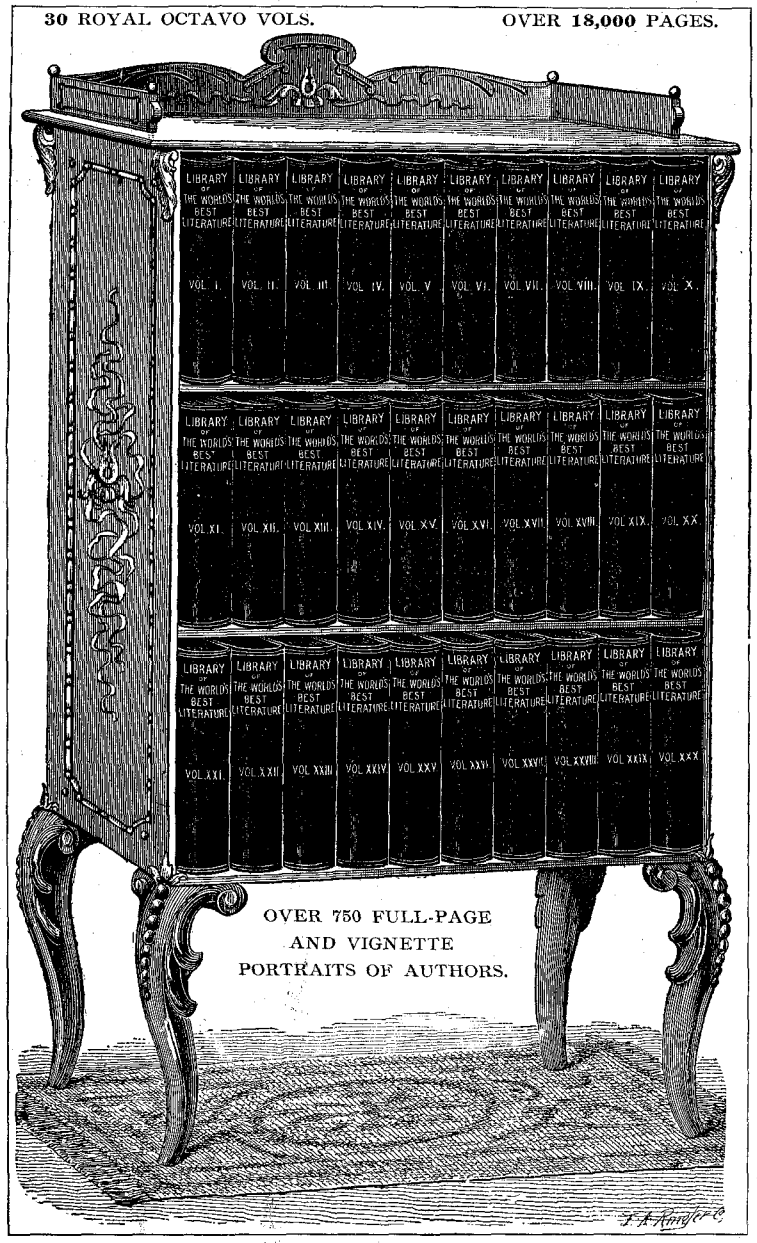

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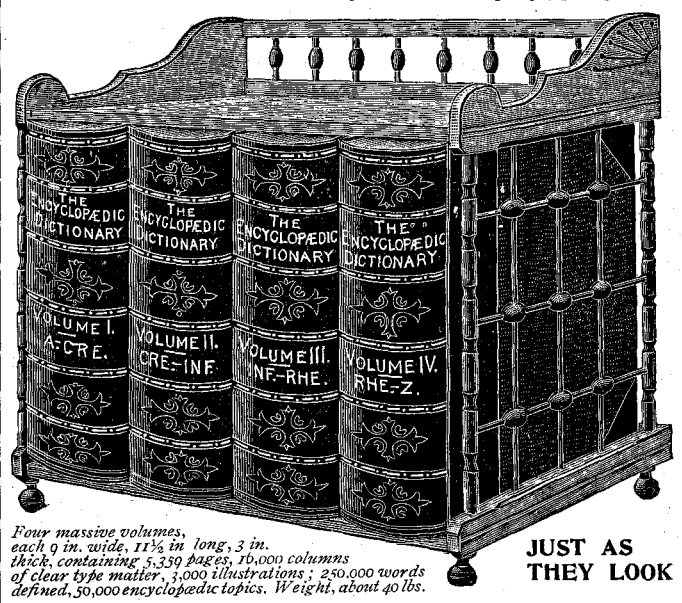

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The Outlook

A Family Paper

Volume 54 Saturday, 7 November, 1896 Number 19

THE result of the Presidential campaign is, as all our readers know, the election of Mr. McKinley by an overwhelming majority. The Nation has also elected a House of Representatives in which the Republican party will have a large majority—at the lowest estimate upwards of seventy, and an anti-silver coinage majority of about the same size. There is also an estimated majority in the Senate against free silver coinage, but it is small. Illinois has rejected Altgeld by a majority of about 70,000. Maryland, West Virginia, Kentucky, and possibly Missouri, North Carolina, and Virginia, have broken away from the solid South, which is solid no longer. The popular plurality for Mr. McKinley is roughly estimated at 2,000,000, although later returns may materially alter this estimate, as five States are at this writing doubtful. But if they should all cast their vote for Bryan, McKinley will still have 264 votes out of 447 in the Electoral College—a majority of 81. The following tabular vote will give the reader at a glance the essential facts as they appear early on Wednesday morning; we give here the view least favorable to the successful party. Later returns will probably increase the majorities:

POPULAR VOTE

McKinley (estimated)	7,500,000
Bryan (estimated)	5,500,000

STATES GEOGRAPHICALLY CONSIDERED

McKinley States

NEW ENGLAND
Maine.
New Hampshire.
Vermont.
Massachusetts.
Rhode Island.
Connecticut.

EASTERN
New York.
New Jersey.
Pennsylvania.
Delaware.

CENTRAL
Ohio.
Indiana.
Illinois.

NORTHWEST
Michigan.
Wisconsin.
Minnesota.
North Dakota.
South Dakota.
Iowa.

PACIFIC
California.
Oregon.

Bryan States

WESTERN
Colorado.
Wyoming.
Idaho.
Montana.
Utah.
Nevada.

PACIFIC
Washington.

SOUTHERN
South Carolina.
Georgia.
Florida.
Alabama.
Mississippi.
Louisiana.
Texas.
Arkansas.
Tennessee.

Doubtful

WESTERN
Kansas.
Missouri.
Nebraska.

McKinley States (continued)

SOUTHERN
Maryland.
West Virginia
Kentucky

Doubtful (continued)

SOUTHERN
North Carolina.
Virginia.

Analyzing these figures and some other facts not here reported, the indications at this writing are: (1) That the Southern States have generally, as heretofore, voted the Democratic ticket, but not with unanimity; the South is no longer truly solid. (2) That there is no labor vote in this country, or was none in this election; that workingmen, as other men, divided in their views and votes on the political issues presented. (3) That there was no farmer vote; that the same difference of judgment prevailed in the agricultural as in the manufacturing centers. (4) That there is no sectional division on this subject. The free-silver movement has been defeated by the great agricultural States of the Middle West. These salient and evident facts are matters of great congratulation to all lovers of their country of every party. Class and sectional divisions in politics are always perilous, because they continue after the election is over.

❀

The real issues in the campaign were simple, and may be easily stated in a few words. The country, at a time when gold and silver were of nearly equal value, had reserved to itself the right to pay its National debts, and to the debtor the right to pay his individual debts, in silver. It had at the same time declared its purpose to keep the two metals at a parity. After nearly a quarter of a century, in which the silver dollar had been kept in purchasing value equal to the gold dollar, although the silver finally fell to 53 cents in bullion gold value, a party arises which calls upon the Americans to relieve themselves of the financial difficulties in which they have become involved, by reopening the mints to the free coinage of silver and availing themselves of their option to pay all debts in that metal. This is the proposition which the American people have been considering for the last four months. Their answer in this election is a decisive negative. "It is true," they reply, "that when gold and silver were of nearly equal value we reserved the right to pay our debts in either metal. But for twenty-five years we have paid them in the dearer metal, and now that the disparity between the two is so great, we will not avail ourselves of our legal right to pay them in the metal of lesser value. It is true that America is great and strong; but that is a reason, not for pursuing a course which will dishonor us in the eyes of other nations, but for keeping our currency on a par with the world's currency, and ourselves in step with the foremost commercial nations." This is the decision, not merely of bankers, brokers, creditors—in a word, the money power—nor of the East and the great commercial cities; it is the decision of the Nation, in which all classes join. It

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is a decision creditable alike to the moral and the economic judgment of Democracy, and in that credit all classes in the Nation share.

❀

The other issue is possibly more obscure, and, except in Illinois, played a far less conspicuous part in the campaign. A radical party, impatient of the restraints which the founders of our Constitution wisely put upon democracy, desired to reduce if not to abolish them. It intimated a purpose to reconstitute the Supreme Court; it declared its disbelief in the restraints which Civil Service regulations put upon the appointing power of the executive; it objected to Federal interference with lawbreakers within the States, except at the request of the State authorities: at least no other construction of the platform appears possible to us. Anarchists supported these proposals, but they are not themselves anarchical. The first two propositions it would have been quite constitutional for the people to have adopted by legislative action; and the third tallies with a construction of the Constitution which prevailed in at least half the Nation prior to the Civil War. The people in this election have given a decided negative to all three. That negative is emphasized by the overwhelming defeat in his own State of Mr. Altgeld, who pre-eminently represented these propositions. Both State and Nation have replied, "We will preserve intact the supremacy of the Supreme Court; we will not return to the spoils system, nor to anything approximating it; and we have such faith in democracy that we will trust the Federal authorities to maintain the Federal laws everywhere throughout the Nation, without waiting to be asked by the State authorities, and without halting or hesitation because of their objection." The Nation has spoken to declare that it is a Nation; the people have exhibited their purpose to maintain unrelaxed the restraints which by the Constitution they have imposed upon themselves.

❀

It is not surprising that there has been some hysteria during the campaign; it is unfortunate that the pulpit, in some notable instances both East and West, has shared and aggravated the passion of the time, furnishing heat which was not needed instead of light which was needed. It is doubtless true that such repudiators and anarchists as there are voted the Democratic ticket, but to affirm, as has been done, that the silver Democracy is a party of repudiators and anarchists is a monstrous injustice. This is to suppose that there are in this country, out of a total voting population of thirteen millions, between five and six millions in favor of disregarding personal and National honor, repudiating personal and National obligations, dissolving the bonds of society, and leaving the country under the domination of the mob. If this were true, if the five or six million of men who voted for Bryan represented simply or chiefly popular discontent, if, only after a heated campaign, great endeavors, and much expense, the Nation has been saved from a repetition of the experiences of the French Revolution, or anything approximating this—and this is what some of our contemporaries would have us believe—the outlook for the Nation would indeed be perilous. If Bryan were a Catiline, the student of history would remember that the defeat of Catiline was quickly followed by the success of Cæsar; if the party which sustained Bryan were a party of discontent, he would remember that the overthrow of a similar party rallied around the standard of Absalom was followed in fifty years by the success of the same party under Jeroboam and the division of the kingdom.

❀

If one calmly considers the issues of the campaign and the conditions which preceded and produced it, he may rather wonder that the vote for the silver Democracy was not larger, and may well congratulate himself on the evidence which the election affords of the intelligence, sobriety of judgment, and sensitiveness of conscience possessed by the American people. Four elements conspired to give Mr. Bryan his adherents. First: the magic name of Democracy. There are a great many men in this country whose motto is, My party, right or wrong, and who always vote with their party whether it is right or wrong. This element more than any other contributed to give Mr. Bryan an approximately solid South. That it was not solid is a grateful indication of the growth of independency in a section in which until recently political independence was little less than a crime. Second: hard times, involving perhaps in special hardship the agricultural and laboring classes, led a great many thousands to welcome any promised relief, without inquiring too closely into the question whether the promises given with such assurance could be fulfilled by events. Third: the passion for experiment, characteristic of the rash and heedless, of whom there are scattered through America not a few in the entire aggregate, who were inspired by the eloquence of the "boy orator," and by the dazzling hopes held out by him and his lieutenants, and who had or thought they had little to lose. And, finally, two classes, neither very large—one a few thoughtful and educated men, who had studied the subject and whose deliberate and well-considered judgment—in our opinion erroneous—was that free silver coinage, adopted by this country alone, would bring about bimetallism first in this country and next in the world at large; and another a small class of criminals and crackbrained enthusiasts of revolutionary instincts, who attached themselves to the radical party—as such men always do—in order to promote revolution. This last was the noisiest, but it was also the smallest in number and the least significant in influence.

❀

The fears of permanent bitterness growing out of the campaign may, we believe, be laid aside. The country has rarely passed through a more tense and yet a quieter election. There are no reports of election riots. On election night in New York City, as we can testify from personal observation, there was no disorder, and little sign of intoxication. And we trust that the editorial in the New York "Journal"—the silver organ of the East—is significant of the spirit of the defeated party throughout the Nation: "The 'Journal' has no inclination to quarrel with the jury of the people because of their verdict. If they have condemned the Democratic proposal to remonetize silver, it is because they have not been sure of its expediency and have been made doubtful of its morality. Further time is necessary to convince them that it is both expedient and right." Which suggests a problem in proportion: If four months convinced the Middle Western States that free coinage is neither expedient nor right, how long will it take to convert both them and the people of the East to a contrary opinion?

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On Sunday last a special election prayer, prepared by Bishop Satterlee, was read in all the churches in his diocese. This is but another indication of the specially serious issues involved in the campaign. The prayer used is as follows:

"Most gracious God, we humbly beseech thee, for the people of these United States in general, that thou wouldest deepen in them a sense of their responsibility as citizens of the commonwealth; to graft in their hearts the conviction that the right of suffrage is a trust from their country and from thee, and to direct and prosper all their actions at this present time to the advancement of thy glory, the good of the Church, the safety, honor, and welfare of the people; that all things

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may be so ordered and settled by their endeavors upon the best and surest foundation; that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our blessed Lord and Saviour. Amen."

❀

One of the difficult questions to deal with in the creation of Greater New York is the public-school system. There is a strong feeling among some very intelligent men that in any real scheme of consolidation the public-school systems of the different cities must be brought together into one organization; but the opinion is also strongly held in other quarters that the public schools should be left under their present management. As a contribution to the discussion, Mr. C. N. Chadwick, of Brooklyn, whose interest in educational matters is well known, has proposed the following plan: The establishment of four Boards of Education for New York, Brooklyn, Queens, and Richmond Counties, the size of each Board to be determined by the number of schools under its control, the arrangement being such that each member of the Board should have not more than five schools under his control, nor less than three; the members of these Boards to be appointed by the Mayor, and to hold office for three years; the local committees of the various Boards of Education to consist of one member to act with the principals and assistant superintendents in the management of the various schools, for the purpose of bringing into close touch both the business and scholastic activities, and to keep the local committee in touch with the schools, with the teachers, and with the pupils; each one of the four Boards of Education to elect from its membership a certain percentage of members, who shall form a Central Board of Commissioners, with whom final authority in school matters shall be lodged; this Central Board to act as a kind of appellate division of the Boards of Education, and to determine the money appropriations to each of the four departments. Under this arrangement each member of the Central Board would be not only a member of one of the Boards of Education as well, but also a member of a local committee, and would consequently, in the judgment of Mr. Chadwick, be in touch with the entire system from top to bottom. Mr. Chadwick also proposes that greater powers shall be vested in the principals of the schools, who shall have authority to appoint their own teachers, subject to the confirmation of the superintendents, these superintendents to be appointed by their respective Boards of Education.

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The Federation of Churches and Christian Workers has made an interesting report of its recent canvass of New York City. Not only is New York more densely peopled than any other American city, but some sections of the metropolis have a greater population than any city in Europe or Asia. In density per acre Greater London stands at the foot, then comes Vienna, then Inner London, Tokio, Greater New York, Berlin, Paris, and finally New York as at present constituted. It will at once be seen that the churches have as much as they can do to look out for such a great number of people. In one section of the metropolis, namely, the Fifteenth Assembly District, in a total population of nearly 40,000 (of whom nearly 34,000 were canvassed), 12 churches are ministering to 27 nationalities and over 8,000 families with more than 31,000 members. Out of the total canvassed, 10,650 persons were wage-earners, and about 2,000 Sunday workers. There were in the number canvassed over 15,000 children: 8,600 were of Sunday-school age (namely, from five to twenty years), but only 5,218 were in the Sunday-schools. Of public-school age (five to fourteen) there were over 6,000 children, but only 4,217 were in the schools. The church members numbered 18,279; the non-church members, 15,612. The church attendants, however, numbered but 15,415. When people have to go a long way to church, they are sometimes apt not to go at all.

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Of saloons and liquor-stores combined in the district there is one for every four hundred persons, whereas there is only one church building for every four thousand five hundred persons. In addition to rent and wages, the liquor interest pays $83,000 to the treasury of the State for the privilege of carrying on business. The churches are spending to carry on their work a little more than half of the license fees paid by the liquor trade. The report declares that the Raines Bill has undoubtedly been of great benefit. In one block there was, before its enactment, one saloon for every two hundred people, and in this block there has been a reduction in the number of saloons, leaving one for every five hundred people. Many saloons have evolved from that status to that of "hotels"—another evidence that the law needs amendment in its "hotel" section. There is no park within the district, and none nearer than Central Park. Perhaps the most interesting item is that of the total number of baths for the entire district—namely, one for every eight families; but for the families west of Ninth Avenue the Federation discovered only one to eighteen families; for those west of Tenth Avenue there is but one to two hundred and seventeen families, and there is one section in which there is but one to four hundred and forty families. The rent statistics accumulated by the Federation have already decided the City and Suburban Homes Company to erect somewhere upon the West Side their first block of model tenements. This company is welcome with its scheme for improved artisans' lodgings within the city and purchasable homes in the suburbs. It may not be realized that dwellings in Hoboken and even in Yonkers are crowded beyond those of Philadelphia, while the percentage of people owning their own homes in New York City is smaller than in any other city of America. Under the able management of the Rev. Walter Laidlaw, the Executive Secretary, the work of the Federation, both in its religious and in its sociological import, has been one of the highest importance.

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Educational people who have watched the struggle for the appointment of the Supervisor of Kindergartens of the Public Schools of New York City will accept the appointment of Dr. Jenny B. Merrill as Supervisor as one of the signs that indicate that reform has come to stay. Dr. Merrill, who for fifteen years has been head of the Department of Pedagogics at the New York City Normal College, is a trained and experienced kindergartner. She is well fitted to fill this position, not only on account of her natural ability and training, but because of her close association with the public-school system of New York. Her intimate knowledge of probably two-thirds of the teachers engaged in the service of the department—hundreds of them having been her pupils—makes her entirely familiar with the difficulties attending the change in that system, and the revision of methods which have so long been the subject of criticism and disapproval. This appointment restores the confidence of a wavering public in the spirit that moves the Board of Education. Mayor Strong has greatly strengthened the minority of the Board, who fought so valiantly for the Reform School Bill, and who have fought so courage-

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ously to carry out its spirit since it became a law, by the appointment of two of the most active friends of that measure to the Board. These appointments indicate the character of the men who will be appointed to take the places of the six whose terms expire January 1, 1897. All that has been accomplished, even the appointment of Dr. Merrill, is largely due to an active, intelligent public opinion expressed in favor of expert control of the educational department of the public-school system. The friends of school reform and of education throughout the country are to be congratulated on the recognition of Dr. Merrill, and the guarantee her appointment gives of the character of work that may be expected to be developed under her control and leadership.

❀

The dedication of Phelps Hall at Yale University is a matter of interest and moment in the intellectual life of the country. This building is to be devoted largely to the classical work of the institution, and its architectural proportions and prominence among the college buildings will be, it is to be hoped, significant of the permanent place which a generous culture will hold in one of the foremost of American universities. The study of the classics, having been brought measurably into right relations with scientific study, has almost passed out of the region of contention, and has become again what it is likely long to remain—a very substantial part of all advanced education. Now that the exclusive claims of some classical scholars have been moderated, scientific men are among the most generous in their recognition of the immense value of classical training. In this country the higher education, with the large intelligence, dispassionateness of temper, and outlook upon history which come in its train, was never more needed than to-day, and the man of wealth who contributes in any way to strengthening the foundations of this education or broadening its opportunities contributes to the stability of free institutions.

❀

The negotiations which led to the formation of the Triple Alliance were begun in 1882, and in the following year the treaty was practically made, although it was not until 1887 that the specific terms of the league were formally signed by Italy, Germany, and Austria. It now appears that, while Italy and Austria supposed they possessed the entire confidence of Germany and were in a fast alliance with her, offensive and defensive, Prince Bismarck had a secret alliance with Russia during the six years from 1884 to 1890, by the terms of which it was agreed that in case France should attack Germany Russia would detach herself from France and aid Germany, and in case Austria should attack Russia Germany would detach herself from Austria. In other words, at the very moment when the Triple Alliance was formed, with the understanding that the three countries were to stand together in the strength of a common bond, Bismarck had a secret understanding with Russia which entirely neutralized the treaty. The existence of this secret treaty has been made known through Prince Bismarck's organ, for the purpose, no doubt, of neutralizing whatever effect may have been produced by the recent friendly demonstrations of France toward Russia in the reception to the Czar. The intelligence has naturally caused deep indignation both in Paris and Vienna, where it is perceived that both countries in their dealings with Bismarck were building what they supposed to be massive foundations on a basis of sand. This is a striking illustration of the entire lack of sincerity which characterized Bismarck's career—that kind of gigantic unscrupulousness which, with many protestations of reliance upon God and the German people, made him far more untrustworthy than the old-fashioned, lying diplomatist whom he affected to despise. The revelation is not calculated to make the peace of Europe any more secure, to increase the confidence of nations in each other, or to restore the confidence in the ruling classes which the peoples in the various countries have been losing so rapidly of late years. Bismarck is shown by this transaction to have been a thoroughgoing trickster, without the sense of national honor and devoid of elementary rectitude. Such revelations do more to develop Anarchism and Socialism than all other methods of propagating those doctrines. Democracy has its faults, but it is not treacherous; its methods are too public to admit of this kind of international lying.

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During the past week interest in Spanish colonial affairs has been equally divided between Cuba and the Philippine Islands. The latter consist of several hundred islands, of which only twenty are of fairly large size. Upon the largest, Luzon, is Manila, the metropolis, having one of the best harbors in the world and about the worst climate. Next to Goa, Manila is the oldest city in the Indies. As in Cuba, so in the Philippines the Spaniards and the natives view one another with jealousy, but there is now another element in the situation. Many Japanese have felt that the course of their new empire must inevitably move southward. Formosa has been the first link in the chain of progress. The Philippines must be the next, and already there is talk of a descent some day on Australia. It is rumored that the Japanese have been secretly aiding the Philippine rebels, and have already succeeded in landing 43,000 stand of arms. Thus Spain sorely needs both men and money. When the Cortes was recently prorogued, action had already been taken authorizing the Government to raise all moneys required in the attempt to suppress the Cuban rebellion (the statements made by the Premier, Don Antonio Cánovas del Castillo, showing that the cost of conquering Cuba had reached $10,000,000 monthly), and any reluctance on the part of members was overcome by the fortuitous coincidence of the rebellion in the Philippine Islands. This so incited the Spaniards to a sterner defense of their colonies that they willingly granted entire freedom to the Government, not only for war and naval expenditure, but also for extraordinary consular and diplomatic expenses. In order to crush both rebellions, half a world apart, the Spanish Government now finds itself authorized to use its national credit and also to guarantee a special lien upon some revenue of the nation. With the support of his Liberal rival, Don Praxedes Sagasta, the Conservative Premier obtained a favorable vote on the tobacco monopoly, the navigation tax, leases of the Almaden mines, and, more than all, the railway relief bill. Yet the attempt made to float a loan of $200,000,000 from these has thus far met with failure. Last week, however, the Premier announced satisfactory results for a smaller loan from Spanish bankers. Spain is indeed beset, and it seems to be now but a question of time when from being the greatest of colonial powers she must cease to be a colonial power at all.

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Recent advices foreshadow an early fulfillment of the plan to seize the Eastern Soudan—a plan not at first made known by the British Conservative Government in its official statement that the forces should proceed only to Dongola, but which few doubted was the real meaning of the military movement. Besides the excuse of Mahdist aggressions, the Italian defeat served also as a pretext for taking up arms by the British against the Dervishes, but in any event it could not have been long before some

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colonial power must needs step in and conquer for itself and for civilization the rich Soudan; the expedition could not have been other than costly, while England knew that France was prepared to pay the price, and perhaps Belgium was also. Hence, even if England's expedition went no further than Dongola, it would still be a profitable one, for it would restore to Egypt a populous and fertile province. The real meaning, however, of the profit to Great Britain and to the world will lie not so much in the immediate conquest as in the expectation of a far greater conquest in the near future, namely, that of Khartoum, thus atoning in some slight degree for the abandonment of Gordon to his fate and for the loss of the country in 1885. From considerations both of politics and sentiment, then, the reconquest of the great region ought to take place as soon as possible, and of the six European powers now represented in Africa, England is the one most clearly entitled to make that conquest. It may be that, after all, the English may realize their dream of controlling the right of way from Alexandria to Cape Town.

❀

The present scarcity of wheat in the northern provinces of India, although presenting serious difficulties, has not yet proved to be beyond the capacity of the Government to deal with. Fifteen years ago there would have been much deeper cause for alarm. But since the last famine systematic preparation has been made to meet similar emergencies, and the results are seen in the promptness with which the grain of the more fortunate districts, as well as the wheat imported from abroad, is being distributed. This preparation consists in railway-building, tank-making, and well-sinking in the districts where the rainfall is most uncertain. In every province there is now an efficient scheme of public works ready to be set in operation on the failure of the crops; the budget provides for railways, and the machinery of employment and distribution proceeds with quickness and regularity. Civil service experts who are watching the present crisis speak in admiration of the arrangements made to master its difficulties. A few bread riots have occurred, but these were caused by the "corners" in grain resulting from the greed of native merchants. Short cross-country lines of railway are being built in the northwest provinces, and the people are well paid for their work. The construction of light tramways, connecting the villages at present beyond easy reach of transportation facilities, will do much to avert whatever danger remains.

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The New Ministry in Japan

Japanese politics have reached a most interesting stage. It is well known that the Constitution of Japan is formed upon the German model, and provides for a Ministry responsible solely to the Emperor. Such a scheme of government presupposes a strong personality upon the throne, with more or less direct means for impressing itself upon the people. Whatever may be the strength of character of the Emperor of Japan, custom prevents the people from obtaining any direct knowledge of him or his opinions upon political and social matters. This seclusion, though acquiesced in by the people as appropriate, has strengthened the hands of the radical politicians. They have attacked the Government with much vigor and persistency, claiming that the only adequate responsibility on the part of the Ministry must be directed towards the Diet—*i. e.*, towards the representatives of the people. It would seem that the chief compiler of the Constitution, Marquis Ito, foresaw the difficulty, but hoped that the conservative forces would be strong enough to enable ministries to resist the radicals until the Prince Imperial should come to the throne.

The radicals in the Diet have, however, been too strong for Marquis Ito and his associates. There has never been a time, from the very opening of the Diet, when, by an overwhelming majority, the lower house has not been opposed to the constitutional theory of the relation of the Cabinet to the Diet. The conservative minority has been so small as to be insignificant. Time after time the lower house has been prorogued or dissolved, ostensibly on other grounds, but the real cause of the contest has been, in almost every case, the determination on the part of the radicals to force the Ministry to acknowledge its dependence upon the lower house. The radicals have, until lately, been broken up into various small groups, held together largely by the personal influence of one or more strong men. The jealousies and antagonisms between these groups have greatly weakened the attacks upon the Ministry, and in some cases the main contention has apparently been lost sight of for the time.

During the present year, however, a marked consolidation of parties has taken place, and the lower house now stands with two large parties of nearly equal size, called respectively the Progressives and the Liberals, with another small party, the National Unionists, holding the balance of power between them. The Progressives are radicals as regards the great constitutional question of the day. They also stand for the freedom of the press, and demand the removal of the present restrictions upon public gatherings. The Liberals, on the other hand, while they desire to secure the right to control the Ministry, are less impatient, and, provided they see progress, are content to wait for the final and definite recognition of the subordination of the Ministry until a wider experience on the part of the younger statesmen has created a deeper sense of responsibility. For similar reasons, they have acquiesced more readily in the measures proposed by the Government. The National Unionists are not so easy to characterize. Their action hitherto has seemed arbitrary and hard to reconcile with any fixed policy, but they hold the balance of power, and must be reckoned with in any forecast of Japanese politics. During the last session of the Diet, Marquis Ito became convinced that the Government must ally itself with one of the great parties, and naturally chose the Liberals. Count Itagaki, until then the leader of the Liberals, was appointed to a seat in the Cabinet as Home Minister. It is true that pains were taken to deny that the appointment was due to any understanding with the Liberals. It was the result, the semi-official statement ran, of a desire to increase the number of Cabinet officers who had earned distinction at the Restoration of 1868, and, as a matter of course, Count Itagaki resigned the leadership of his party before he was gazetted a cabinet minister. None the less, every one knew that an alliance existed, and not long after the adjournment of the Diet several prominent Liberals were given high positions in the civil service—two were made provincial prefects.

The National Unionists had vigorously opposed the Government through most of the session, but they suddenly, for no satisfactory reason, changed sides, and with their help the more important Government measures were carried by a good majority. Not long after the close of the session the Progressives mustered their forces and began a series of public meetings which seem to have had no little effect in molding public opinion, and doubts of the strength of the Government became current. A large deficit began to loom up, and a demand was made for a Cabinet in which

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Counts Matsukata and Okuma should be the leading spirits. The former is regarded as the ablest financier in Japan, and the latter is believed by many to be Japan's ablest diplomat. After an unsuccessful attempt had been made to secure a Cabinet under Field Marshal Marquis Yamagata, Count Matsukata was ordered to form a Ministry. He has done so, and has chosen as his associates Count Okuma, Minister of Foreign Affairs; Count Kabayama, Minister of Home Affairs; Viscount Takashima, Minister of War and Colonization; and Marquis Saigo, Minister of the Navy, besides other less known men. The intent of this change is perfectly plain. It is to form a Ministry which in its general purpose will be acceptable to the Progressive party. It is rumored that Count Okuma gave notice before his appointment that his influence would be thrown always in favor of a Ministry responsible to the lower house of the Diet and of a free press, and there is little doubt that the rumor is essentially true. The Count has been affiliated with the Progressive party and its political ancestry for many years. Count Kabayama and Viscount Takashima are claimed by the Progressives to be in sympathy with their general purpose, and, while they speak of the Premier himself with less confidence, they indulge the hope that he too may be counted on their side.

The alliance of last winter between the Government and the Liberals was regarded by most observers as a concession on the part of the Government of the principle that the people must control the policy of the State. The fall of the late Ministry and the formation of the new, under the circumstances above described, are looked upon as a still more distinct recognition of the same principle. The Constitution will remain as before, but it will probably never again be possible for a Ministry to maintain itself against a hostile majority, after an unsuccessful appeal to the country. The battle has been fought and won, not by either party alone, but by the Diet as a whole.

Whether the new Ministry will be able to control the Diet remains to be seen. All will depend upon the course of the National Unionists, and, as has been said, they have been so erratic and arbitrary in the past that no one dares to prophesy. Some believe that the Unionists will divide themselves between the Progressives and the Liberals, but if so, which of the two large parties will get the greater share will be a question which the future only can determine. But the interest centers, not in the success of either party as such, but in the practical decision that hereafter Japan is to be governed by a parliamentary system based upon that of England rather than that of Germany.

The Pope's Bull

We have heretofore reported the recent Bull of Leo XIII., henceforth to be known as *Apostolicæ curæ*, in which Anglican orders are declared invalid, and have pointed out its historical significance. Its practical bearing on ecclesiastical and theological issues is not so clear; whether it will have any effect upon ecclesiastical relationships, or lapse at once into insignificance and forgetfulness, may perhaps be doubtful. But at present it looks as if the Roman pontiff had committed one of those blunders to which human infallibility is always liable. The Pope himself now stands revealed, to use the language of Canon Mason, as the *intransigeant* rather than the *opportuniste*. In a letter to Cardinal Vaughan of the date August 26, we have the papal expectation announced of many defections to Rome among the Anglican clergy. In order to smooth the way for this result, he calls upon the Cardinal and his fellow bishops to proceed at once toward the subscription of a considerable fund for the purpose of their support in the trying period of transition. It is the letter of an enthusiastic soul, a doctrinaire who has not measured the situation. If he had been better acquainted with the mind and temper of the English people, or had possessed a deeper insight into the working of the Protestant spirit, he would have hesitated long before taking a step among whose possible effects is the unifying of the Church of England, the reassertion of the Protestant sentiment which is an essential feature of the English nation, the final check, also, it may be, to the tendency among certain Anglican clergy to admire and imitate the usages of Rome.

The Pope has undoubtedly been influenced into taking this action by the insistence of Cardinal Vaughan, who is following in this respect the policy of the late Cardinal Manning. The English Roman Catholics form a small and unimportant body, not very well united among themselves, some of them desiring to maintain congenial relations with the Established Church of England, while others, especially the Anglican converts, are inspired by a spirit of hostility to the Church they have abandoned, and are laboring to effect its downfall. There is also a fear in this Roman Catholic Church in England lest it should be hurt and diminished by the claims of High Anglicanism, lest its own members should be led astray by the imitations of Roman ritual and by the persistent assertion that the Anglican clergy stand upon a footing of ecclesiastical equality with the Roman priesthood; the fear also that, unless the High Anglican claims are disowned and condemned by Rome, the tide would be arrested which now for many years has been drifting members of the Anglican communion into the Church of Rome.

The Bull of Pope Leo may also be regarded as closing another chapter in the history of the Oxford Movement. The first generation of the Tractarians, as Newman and Pusey, were inclined to magnify the differences with Rome, finding it to be their wisdom to insist on the departures of the Roman Church from ancient Catholicity. But the later school of their successors has gradually abandoned this policy, till they have come to identify Catholicity with Romanism, adopting its ritual usages, vestments, and ornaments, and at last tending toward an attitude of filial reverence for the Pope, as the divinely appointed head of the Church. Having gained everything Roman except the papacy, it was fondly hoped that the Pope would recognize their claims, and thus the way be opened for the reunion of the Church of England with the Roman obedience.

This dream the Pope has at last finally and forever dispelled, with an external appearance of kindness and solicitude, it is true, but in reality somewhat rudely and roughly, with bitter reminders of a distant past, the memory of which still rankles in the papal heart. Three hundred and fifty years ago the Pope's authority was rejected by the English Church as an evil influence which hampered the development of the national life, which was injurious to the interests of true religion, a usurpation which had no warrant in Scripture or in ancient Catholic tradition. "From the Bishop of Rome and his detestable enormities," so ran the petition of the litany in the Prayer-Book of Edward VI., "good Lord deliver us." The doctrines of a sacrifice in the mass, of transubstantiation, and of Roman priesthood were also spurned as blasphemous deceits, contrary to the Word of God. The Church of England took the lead among the nations in breaking up that political Christendom in which the Papacy was the bond of union; she

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assisted, by her example and sympathy, Scotland and the Netherlands in the common revolt; and, finally, she bore the whole brunt of the Catholic reaction in the reign of Queen Elizabeth, which aimed at the annihilation of the English national aspiration for freedom and independence.

The High Anglican school has been content to bury in oblivion the procedure of the Church of England in the sixteenth century, when in some respects she rivaled her Protestant sisters, the Continental churches, in devotion to Protestant principles and practice. It has been a characteristic of this school that they have neglected to study the writings of the fathers and promoters of the English Reformation, or, when they have done so, they have put an interpretation upon the words and acts of the sixteenth century which has softened or obscured their actual purport. It is to this period in the history of the English Church that the Pope now calls their attention. What he has to say has but little force or novelty for any except those of the High Anglican school who are asking for his recognition. For the benefit of these he points his finger to the ordination services in the Prayer-Book of Edward VI., put forth in 1549. In accordance with this Edwardine Ordinal, as he calls it, English bishops and presbyters were made for one hundred years; and although in the reign of Charles II. (1662) some changes were made in the Ordinal, supplementing what seemed their deficiencies to the High Churchmen of that day, yet in regard to these changes the Pope remarks that they came too late; the mischief had then been done, Anglican orders had completely lapsed, there was no longer any valid ministry or sacraments in the Church of England. Besides, as he adds, even these changes were slight; they did not go far enough, and the chief defect in the Anglican Ordinal still remained, and remains to this day.

The defect in the Edwardine Ordinal from the papal point of view is its Protestant character; it reflects the Protestant conception of the ministry and the Protestant doctrine of the sacraments. It has entirely eliminated that conception of the Eucharist which requires a sacrificial priesthood, in the Roman sense of the words priest and sacrifice—that conception which gives to the priest a double power over the body of Christ, first in the transubstantiation of the elements of bread and wine by consecration, and, second, the offering of these changed elements as an actual literal sacrifice to God in order to his propitiation. In the place of this conception the Edwardine Ordinal has substituted the preaching of the Gospel of Christ as the primary function of the Christian ministry. In the Roman Ordinal for the priesthood the most distinctive act is the endowment of the candidate with the power to make and to offer the sacrifice, which is done by a direct verbal commission as well as by placing in his hands the paten and the chalice, and by investing him with the chasuble, the symbol of the priestly function. But in the Anglican Ordinal these things are omitted; it is the Bible which is placed in the hands of the candidate, accompanied with the commission to preach the Word of God and to administer the sacraments. Hence, to the papal mind, whatever the Edwardine Ordinal may effect, it does not create, and it has no idea of creating, a sacrificial priesthood, as the Roman Church uses the terms, and which Rome regards as the one essential characteristic of the Christian ministry. The Anglican Ordinal may use the words priest and priesthood, but, as the Pope argues, it cannot use them with a Roman meaning.

Because the Edwardine Ordinal reveals no intention of making a priest, according to the Roman idea of priesthood, it must also, according to Pope Leo's reasoning, lack the intention of making a bishop. For a bishop is at least, whatever else he may be, the culmination of the priestly office, the high priest of the New Law. In the Roman office for the consecration of a bishop, among many symbolic acts, there is a distinct and formal rehearsal of a bishop's functions and prerogatives; he is presented with the episcopal ring and staff, and finally with the Book of the Gospels, *liber Evangelicorum*. In the Anglican office the symbolic act is the presentation of the Bible to the candidate, with the exhortation to its reading and study and practice. In both ordinals, Roman and Anglican, there is, of course, the laying on of hands, but the Pope does not regard this as a distinctive act or symbolic of intention, since it is also used in confirmation and in other rites of the Church. From these grounds the Pope reasons that there was no intention of making a priest or bishop in the English Church as Rome understands priesthood and episcopacy. And, therefore, there is no validity in Anglican orders, and Anglican sacraments are utterly null and void.

This papal utterance is likely to be followed by much discussion, whose aim and effect, it is to be hoped, will be the defense and justification of the Edwardine Ordinal. Apart from this much-to-be-desired result, no importance whatever attaches to the utterance of Leo XIII. He states no great principle; he is only striking at a school of Anglican clergy, by whose persistent claim to possess all that Rome possesses he seems to have been annoyed and irritated. If, however, the action which he has taken has the further effect of drawing the Church of England into more sympathetic relation with the nonconforming English churches, restoring it to its earlier attitude in the sixteenth century, when the orders and sacraments of the foreign Protestant churches were fully recognized, then the papal Bull must be gratefully recognized as an event in the history of efforts for the attainment of Christian unity. So far as Rome is concerned, it has now been made evident that the Church of England is on the same footing with the other Protestant churches. Henceforth the argument for the validity of Anglican orders and sacraments must rest upon an inward and spiritual conviction. We shall know them by their fruits; we shall know by an inner experience that they are valid because they minister to our spiritual life.

Three Significant Novels

So much has been said of late years about the making and function of the novel that both writers and readers have come perilously near the loss of pleasure in the writing and the reading. The white light of critical study and the glare of noisy newspaper discussion have gone far to rob one of the most delightful forms of literature of its power of giving delight and refreshment. Moreover, the novel itself has been made so often the mere tool of social reformers, or the medium for preserving the most unwholesome and repulsive forms of experience, that some readers who care for literature had begun to feel that little wholesome creative work was to be hoped for in this field for some time to come. It is well, however, to avoid committing one's self to the conviction that the old charm is gone, the old power spent, and the old delight lost; there are moments of depression and even of moral relaxation in all the arts; but it commonly happens that at the very moment when those who care for the best things begin to despair, there suddenly appears the new talent, the fresh feeling, the indefinable charm of a true art. Then the faint-hearted take hope once more, and learn the truth which the history

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of every art reveals, that the instinct for moral and artistic soundness is never really lost, and always reasserts itself in due time.

The current year has been singularly barren in most fields of literature, but it has given us several stories which are not only refreshing in their tone and workmanship, but which are also significant of a wholesome reaction towards naturalness of style, freer play of the finer impulses, and a normal principle of selection. Mr. Barrie's "Sentimental Tommy" (Scribners) is touched, if not completely molded, by that rare and elusive quality we call genius. It is devoid of all appearance of strain or effort; it flows along with a kind of spontaneous and irresponsible, although by no means undirected, ease; it is as fresh as a highland burn, and as full of the tonic of simple, frank, rude living as the life it describes; it is rich in the natural qualities of true story-writing—humor, pathos, deep human feeling. Its charm lies in the simplicity of the materials with which it deals, in the modern freshness of its manner, and in the keen characterization which runs through it. It is an open secret that it wrote itself; that is to say, Mr. Barrie set out to write Tommy's story at a later stage in his life, but when he attempted to fill in the background with a brief account of Tommy's boyhood, that beguiling youth ran away with the imagination of his own historian, and made it the confidant of an experience such as befalls only boys of gift and quality, and which never loses its fascination for those who have once seen the empire over which the imagination of childhood so lightly and unconsciously rules. Such a story belongs to the man who could divine it and tell it; to the man, in other words, who has a kindred genius. Mr. Barrie has done nothing so rare and true as this beautiful story.

The same freshness, health, and charm are present in Ian Maclaren's "Kate Carnegie," which has appeared during the present year in the Magazine Numbers of The Outlook, and which Messrs. Dodd, Mead & Co. have now issued in book form. Many who had felt the charm of "Beside the Bonnie Brier-Bush" and "Auld Lang Syne" were doubtful of Dr. Watson's success when he made the transition from the short to the long story; the mingled humor and pathos of the shorter tales were likely, they feared, to escape in the elaboration of a novel. But "Kate Carnegie" has set all such fears at rest; it is not strong in dramatic quality, nor is it fertile in invention, but it is as fresh and genuine as the short stories which preceded it, and it discloses sustained power of a higher order. The story lacks the narrow interest of a sharply defined movement involving two or three characters, but it has the wider interest of a kind of community life. Dr. Watson takes us into the experience of a whole group of people and makes us share in the movement of experience as it affects a whole village. The humor is as fresh and enjoyable as in the stories which have carried the names of Domsie, Drumsheugh, and Hillocks through the English-reading world; the pathos is as unforced and is less obvious; while the construction is stronger and finer in quality. As a picture of Scotch ministerial life "Kate Carnegie" is likely to remain the first of its kind; it is rich in portraits studied from life; it is full of striking characterization. In Dr. Saunderson a new figure appears in fiction, and a very touching and noble figure; it would not be easy to recall a finer touch of nature than the anguish of this devout, uncompromising Calvinist, with his heart of love, when his convictions and his affections are set in antagonism. The story has great beauty of spirit and of style in its sympathetic working in of the Scotch landscape. It is, indeed, a novel of very rare quality; full of delight in the first reading, but distilling a deeper delight to the reader who returns to it with leisurely mind.

Mrs. Humphry Ward's "Sir George Tressady," which has appeared serially in the "Century Magazine," and has now been put into two small volumes by the Macmillan Company, is a story of high ethical quality; one of those thorough studies of contemporary conditions into which Mrs. Ward has put so much passionate earnestness and ability of such a rare order. To say this does not mean that Mrs. Ward is first a teacher and only secondarily a novelist; on the contrary, the author of "Marcella" and "The Story of Bessie Costrell" has shown dramatic power of a very high order. But while Mr. Barrie and Dr. Watson are deeply interested in life as it reveals itself in individual experience and character, Mrs. Ward is stirred and moved by life as it discloses itself in contact with the great problems and the perplexing conditions of the hour. She is not abstract; her interest is not primarily in the question; it is in the character and experience as affected by the question. A writer so high-minded and reverential of life and of her art separates herself at once from those whose sole object is to entertain and amuse; she stands with those to whom the literary art is not only a revelation of power and beauty, but a revelation of truth as well. In "Sir George Tressady" Marcella has solved her personal problem, so far as such a nature can solve a problem which is the matter of a lifetime, and is set in the larger field of direct contact with the conditions which have so deeply appealed to her. She is no longer trying to bear them as best she may; she is also trying to modify them. The study of English political society which the story presents is very carefully done, but the dramatic interest centers in the relations between Marcella and Sir George; and these, it is hardly necessary to say, Marcella discovers too late are of the elemental and human, not of the political, kind. In the handling of this difficult theme Mrs. Ward shows great elevation and dignity of spirit, as well as command of some of the higher resources of the novelist's art. If Marcella sometimes falls below the reader's ideal of tact and insight, Sir George is admirably clear, coherent, and interesting—a distinct and significant creation. That three stories of such freshness, strength, and sanity should appear in the same season is not only a great boon to the reader, but is also a most auspicious augury for the future of a noble art.

Editorial Notes

The New York "Herald" is taking credit to itself as the sole and sensible protestant against the deluge of what it calls the unjustifiable anti-Turkish sentiment which has inundated England and America. Its last Sunday edition contained a page to this effect in an interview with Mr. F. Hopkinson Smith, who has just returned from Turkey. According to this authority, the Sultan is a humane monarch, and no more responsible for a year of bloodshed than President Cleveland is for a murder in the Bowery. The trouble is all due to American missionaries. Mr. Smith thinks that he knows the truth about it, and that all the rest of the English-speaking world has cruelly misjudged the worthy Sultan. Mr. Smith should stick to his art.

It is hard to say whether one is more amused or more mortified to find the New York "Tribune" descending to the methods of cheap and vulgar "comic journalism." The paper that Horace Greeley founded and George Ripley dignified is now printing a colored supplement on Sunday that is as coarse and common as anything printed by the "World" and the "Journal;" we cannot say anything worse of it. Yes, we can: there are gleams of artistic and intellectual vivacity occasionally in the others, but the "Tribune's" effort is ineffably stupid and dull. The "Tribune" cannot publish "comic supplements" without sacrificing those elements of dignity, interest, and character which have made it a force in American journalism. The "Tribune" cannot hold its old constituency and at the same time secure the class of readers who care for flash fun, cheap illustration, and silly personalities. It cannot ride two horses at once.

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Œcumenical Councils of the Christian Church

By the Rev. Arthur C. McGiffert, D.D.
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THE appearance of the fourth volume of the English translation of Hefele's monumental History of Church Councils, twelve years after the publication of the third, is an event of no little interest. One more volume, which the translator encourages us to hope may yet be issued, will complete the history of the seven Œcumenical Councils. If we cannot have a translation of Hefele's entire work, it is fitting that his account at least of those Councils should be made accessible to all, for, whatever his opinion as to their authority and value, they cannot but have a peculiar interest to every one who cares anything about the history of the Christian Church.

The title Œcumenical, or General, has been accorded by the common consent of Christendom to seven Councils: Nicæa I., 325 A.D.; Constantinople I., 381; Ephesus, 431; Chalcedon, 451; Constantinople II., 553; Constantinople III., 680; Nicæa II., 787. Other Councils claiming to represent the entire Christian Church, and bearing, at least some of them, as true an œcumenical character as any of the seven, met in the Orient during the early centuries, and since the separation of East and West the Roman Catholic Church has held a number of synods to which she ascribes the title; but only the seven mentioned above have secured universal recognition.

The Œcumenical Council had originally both an ecclesiastical and an imperial purpose. Ecclesiastically it was the effort to make actual the Catholic ideal of unity which had been developed during the long conflict with the heretics and schismatics of the second and third centuries; imperially it was an attempt to secure to the State the support of an undivided Church. The Catholic ideal of unity involved the assumption that the bishops, as successors of the Apostles, are the authoritative and infallible custodians and interpreters of divine truth. But experience showed that the bishops, despite their apostolic character, by no means agreed at all times and upon all subjects, and the appeal was therefore instinctively made from the utterances of individual bishops to the voice of the collective episcopate. Individual bishops as individuals might err, but the episcopate, as such, could not, and as the Church believed the salvation of its members to depend upon their acceptance of the truth—as its own existence as a divine institution depended upon its possession of it—it was of vital importance that when bishops differed the episcopate should speak. The Œcumenical Councils, representing the collective episcopate, were therefore convened as necessity arose. Only bishops had a voice in their decisions, and those decisions, whose infallibility rested upon the infallibility of the episcopate, must be, of course, the unanimous utterance of the assembled bishops, even if a dissentient minority had to be excluded in order that unanimity might be secured. Thus their ecclesiastical purpose was secured. So far as the councils were due to imperial policy, they frequently failed of accomplishing their aim. The divergence of opinion was often so deep-seated that the authoritative decision of the synod, which the emperor hoped would put an end to controversy, served rather to aggravate than to heal existing disagreements. A division which before had been theological only was very apt to become now ecclesiastical, and warring factions to develop into warring sects.

The first and in many respects the most important of the Œcumenical Councils was called by the Emperor Constantine, and met at Nicæa, an important commercial town situated near Byzantium, the Eastern capital of the Empire, in the summer of 325. The occasion was the Arian controversy, which was threatening to split the Church and thus to frustrate Constantine's design of enlisting its united strength in support of a united empire. The Arian controversy had to do with the superhuman element in Christianity's constitution. Arius did not deny that element; on the contrary, he asserted as strenuously as did his opponents that Christ was the incarnation of the pre-existent Son of God. The point of dispute was the relation of this pre-existent Son of God to God the Father. Did he partake of the eternal uncreated divine essence, or was he a being created in time by the will of the supreme God? It would be a mistake to suppose that Arius was led to deny the former and assert the latter by any real interest in the true humanity of Christ. He was concerned even less than his opponents in the historic man Jesus of Nazareth. Arius's interest was in fact predominantly philosophical. His abstract conception of God as transcendent, incommunicable, immovable essence made it impossible for him to conceive of an incarnation of Deity, and as he accepted the Logos Christology, as did most of his contemporaries, he was driven to the belief that Christ was the incarnation of a being lower than God—the first born and the greatest of all creatures, but still a creature only. There was, indeed, no need that Christ should be more than that, for, like many other early Christian thinkers, Arius conceived the work of Christ to be that of revelation only. The root of human sin and misery is ignorance. Man's great need, therefore, is a knowledge of the truth and will of God, and that Christ has been sent to impart. It was enough for Arius to know that Christ was indeed God's chosen messenger—more than that he need not be.

On the other hand, Arius's great opponent, Athanasius, was actuated, not by a philosophical, but by a religious, interest. It was man's need of redemption upon which his thought dwelt most, and that redemption he believed could be secured only by deification. Only as man becomes diviner can he escape from the corruption and final destruction in which all things finite are involved. The significance of Christ was therefore found by Athanasius, not in the fact that he revealed the will and truth of God, but that, being himself God, he became incarnate and thus endowed the finite nature of man with the infinite nature of God, and redeemed it from corruption and death. To one believing thus the absolute deity of Christ is, of course, of fundamental importance; if he be less than God, he cannot redeem man. It was this religious interest that gave to Athanasius his tremendous power. He was battling, not for an abstract proposition, but for a vital truth—a truth, moreover, with which the genuine Eastern mind was in profound sympathy. The desire for redemption through the deification of the human had found expression even before Christ in the Greek mysteries; and two centuries before the time of Athanasius, a Greek Christian, Ignatius of Antioch, had declared that that desire found realization through the incarnation of the Son of God. It was no new conception, therefore, that Athanasius battled for, and it is not surprising that, though the odds at the Council of Nicæa were largely against him and his fellows, they should have won their battle, not only in the Council itself, but also ultimately in the Church at large. The creed in which the assembled bishops were finally forced by the determination of the minority to give official expression to their faith runs as follows: "We believe in one God, the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten—that is, of the substance of the Father; God of God, Light of Light, very God of very God, begotten, not made, one in substance with the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was made flesh, was made man, suffered, and rose again the third day, ascended into heaven, and cometh to judge quick and dead. And in the Holy Ghost. But those who say, 'There was a time when He was not,' and 'Before His generation He was not,' and 'He was made out of nothing,' or those who pretend that the Son of God is of other subsistence or sub-

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stance, or created, or alterable, or mutable, the Catholic Church anathematizes."

The Nicene Synod, though it condemned Arianism, did not put an end to the Arian controversy. The second Œcumenical Council, held at Constantinople in 381, found it necessary to repeat the condemnation and to reaffirm the decisions reached at Nicæa, but it added nothing to those decisions, nor did it make any formal statement of the Church's faith. The widespread opinion that this Council of Constantinople drew up the enlarged Nicene or Nicæno-Constantinopolitan Creed, which is identical, except for a single clause, with the so-called Nicene Creed that is in common use to-day, is erroneous. That Creed was already in existence some years before the Council met, and is nothing more than the revision by an unknown hand of an ancient symbol of the Church of Jerusalem. It was not adopted at Constantinople, but was inserted in the Acts of the Council a couple of generations later, and was recognized at Chalcedon in 451 and handed down to posterity as the official symbol of the second œcumenical synod.

The reality and completeness of Christ's divine nature having been officially declared by two General Councils, and having gradually secured recognition throughout the Church, the question naturally arose as to the relation of divinity and humanity in Christ. If he was very God and at the same time real man, how was the union of the divine and human elements to be conceived? Various attempts were made to solve this difficult problem, and a number of Councils dealt with it in one way or another. In 381 the Council of Constantinople condemned Apolinarianism, which, in the attempt to preserve the unity of Christ's divine and human natures in the interest of a real redemption, had sacrificed the completeness of his humanity, asserting that he possessed a human body and soul but not a human spirit, his spiritual or rational nature being supplied by the divine Logos. On the other hand, the Council of Ephesus in 431 condemned Nestorianism, which, in the interests of Christ's humanity, had emphasized the distinction of the two natures at the expense of their unity. Neither Council formulated its belief upon the subject in dispute, but at Chalcedon in 451 an official statement of the Church's faith was published in opposition to Eutyches and his supporters, who, under the influence of the same redemptive interest that had actuated Apolinarius, was teaching that the union of divinity and humanity in Christ was so complete that he possessed only a single theanthropic nature. The Chalcedonian formula, which was based upon a dogmatic epistle of Bishop Leo of Rome, runs as follows: "Following the Holy Father, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhood and complete as to his manhood; truly God and truly man, of a reasonable soul and human flesh subsisting; one in substance with the Father as to his Godhood and one in substance also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhood begotten of the Father before all worlds, but as to his manhood in these last days born for us men and for our salvation of the Virgin Mary, the mother of God; one and the same Christ, Son, Lord, only-begotten, known in two natures without confusion, without conversion, without severance, and without division; the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son and only-begotten and God-Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning Him, and He himself hath taught us, and the symbol of the Fathers hath handed down to us."

This formula represented the traditional Christology of the Western Church, in which the idea of a personal union of two distinct natures had long been current. But in this union it was the distinction of the two natures rather than their unity that was chiefly emphasized, and thus the Christology of Leo and the West was more nearly in accord with the tendency represented by Nestorius and his confrères than with the genuine Eastern tendency, which found expression in the Christologies of Apolinarius, Eutyches, and the famous Alexandrian patriarch Cyril. With the latter tendency the great majority of Eastern Christians were in full sympathy, and with their traditional interest in a real or physical redemption—a redemption of human nature as such—a mere personal unity did not seem to them enough. There must be a complete fusion of the two natures into one—a complete deification of humanity. As a consequence, the official publication of the Chalcedonian formula provoked widespread hostility in the Orient. The Monophysites, as the opponents of the Chalcedonian Christology were called, because they asserted that Christ had possessed only a single nature, had great strength throughout the Eastern Empire, especially in some of the outlying provinces, and serious, and in some cases permanent, divisions ensued. In their effort to placate and win back disaffected provinces, more than one emperor undertook to compromise the theological differences, but without any marked success until the Emperor Justinian took the matter in hand. With the help of a new school of theological dialecticians which was growing up in the East, he was able to interpret the Chalcedonian formula in a manner less out of accord with the Eastern tendency, and as the old religious interest had largely died out, and the formula itself had acquired the dignity of age, he found it comparatively easy to overcome the opposition to it, which had at one time been so general and so bitter. At the fifth Œcumenical Council, which was held at Constantinople in 553, ecclesiastical sanction was given to the politics of Justinian, and the Chalcedonian Christology, as interpreted by the Emperor and his advisers, was officially recognized. The Monophysitic provinces which had already been lost remained unreconciled, but the authority and sanctity of the orthodox formula were no longer seriously questioned within the Empire. The sixth General Council, which met at Constantinople in 680, marks one more step in the Christological development. Early in the seventh century it was suggested to the Emperor Heraclius that he might succeed in winning back some of the disaffected Monophysitic provinces if he were to declare that Christ, though possessed of two natures, had only a single theanthropic will. It was possible to do this without explicitly contradicting the Chalcedonian formula, for that formula, while recognizing the duality of nature, asserts the unipersonality of Christ. Heraclius actually succeeded in forming an alliance with many of the Monophysites on this basis, but he was accused of Monophysitic tendencies, and another controversy ensued, which was brought to an end in 680 by the official condemnation of Monothelitism, as the doctrine of one will was called, and by the assertion that the one theanthropic person, Christ, having two natures, possesses also two wills, a divine and a human, though the latter, to be sure, was always subject to the former. The Pope Honorius, who had held the Monothelitic doctrine, was anathematized, with various other bishops, by the Council. Thus the official statement of the faith of the undivided Church was complete. The seventh and last Œcumenical Council, which met at Nicæa in 787, was concerned solely with the worship of images, and has no theological significance. The Trinitarian dogma as expressed in the enlarged form of the Nicene Creed which was confirmed at the Council of Chalcedon in 451, and the Christological dogma as fixed at Chalcedon and elaborated at Constantinople in 680, are the only œcumenical dogmas.

All but the last of the Œcumenical Councils were concerned primarily, as has been seen, with matters of doctrine. It was as the official exponents of the faith of the Church that they had their chief significance. Matters of worship, of government, and especially of discipline, were also discussed in most of them, but the decisions reached in such cases were regarded, not as the irrevocable dicta of an inspired and infallible episcopate, but simply as laws passed by the supreme legislative body of the Church—laws which could be modified or revoked like any other laws at the discretion of the Church; and as a matter of fact, in the majority of cases their decisions along these lines had only temporary significance. In some instances, however, they took action which permanently influenced polity and worship. Thus at the first Council of Nicæa

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the date of Easter was officially, and as it proved finally, fixed for the entire Church. At the first Council of Constantinople, and again at Chalcedon, the Bishop of Constantinople was declared to rank next after the Bishop of Rome, and to possess similar honor and dignity, and to the canons of those synods upon this subject the Constantinopolitan patriarchs have ever since appealed, in spite of the continued protest of the Roman see. Moreever, at the second Council of Nicæa, in 787, the iconoclasts, who had been carrying on their war against image-worship for more than half a century, were condemned, and the adoration of images in public and in private was enjoined upon all the faithful, and the decision thus rendered acquired equal œcumenical authority with the doctrinal decrees of the earlier synods, and has remained in force until the present day in the Greek and Roman Churches.

Thus the Œcumenical Councils, from Nicæa I. to Nicæa II., have left their indelible impress upon Christian history. In doctrine, in polity, in worship, their decisions still control the greater part of Christendom. In their constitution and character they were in no way superior to other ecclesiastical assemblies of ancient and modern days. Indeed, in many of them human passions ran riot, and the intrigue and deceit that were practiced in some of them almost pass belief. It is difficult, indeed, to suppose that the Holy Ghost presided over deliberations conducted in the spirit that so frequently characterized these assemblies, and controlled decisions which were in at least some cases the evident result of compromise, or even of fraud and intimidation. And yet the fact remains that men, the majority of whom were of very ordinary caliber, and not a few of whom were swayed by prejudice or controlled by considerations of self-interest, succeeded in publishing decrees which have been handed down through the centuries as the utterances of the Spirit of God, and that even the Protestant Church, which appeals from all Councils to the written Word, has accepted and made its own their statements of the faith. Such a fact as this invests these ancient Councils with a dignity, we might almost say a sanctity, all their own, and in the face of it the character of the men composing them and the incidents that marked their meetings sink into insignificance.

The Voice of the Hills

By Priscilla Leonard

Peace is the message of the hills,
A peace that broods
Upon their mighty heads, and fills
Their forest solitudes;
The leaping mountain waterfalls,
As each unto the other calls,
Blend in a murmuring noise
Whose silver rushing music stills
The petty play of human moods,
And bids the calmèd soul rejoice
In the deep secrets of the woods,
The majesty of Nature's voice.

Christ and His Schoolmasters

Sermon by the Rev. Lyman Abbott

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.—Galatians iii., 24, 25.

In this age, so frequently called an age of transition—as though all ages were not ages of transition—there is a movement, on the one hand, to discard certain elements that have been identified in the public mind with religion, so that many men think that the sanctions of religion are growing less and less; and, on the other hand, a movement to make more of Christ. On the one hand, this age cares less for the creeds, the rituals, the ceremonies, the church, the ministry as a profession—less for the cloth and the pulpit; and, on the other hand, there is more gathering toward and about the Christ. The first tendency you will not in the least doubt. The second is scarcely less apparent: seen in the multiplied lives of Christ; in the direction which theology is taking in our seminaries towards what is called Christological theology; in the place given in the theological treatises to Christ—in such books as "The Place of Christ in Modern Theology" or in "The Christ of To-Day;" in the directions which master minds are giving to preachers, in such books as "The Gospel for the Age of Doubt" and "The Mind of the Master;" in the ethical tendency of our time—in the tendency to bring all social and industrial and political questions to the bar of Christ; in such teachings as those of Professor Ely, Bishop Westcott, Dr. Huntington, and others.

I believe that these two tendencies are one tendency. The apparent discarding of what men have accounted religion is the emergence of Christ from robes in which he has been entangled, from paraphernalia put upon him in honor of him until he has been obscured and hidden by them. The age is leaving the schoolmaster because it is coming to Christ.

When Jesus Christ came into the world, the religious atmosphere in which he did his teaching was Hebraic. His predecessors were of the Hebrew race. The Hebrew religion was essentially a religion of law. Its central and pivotal word was righteousness. To obey God, that was the supreme virtue. The Ten Commandments were the foundation of the Hebraic religion. Coming into a Hebraic province, speaking to a Hebraic people, interpreted by men who were themselves Hebraists, Jesus Christ's first effect was not to sweep away Hebraism, but to put a new spirit into it. The early primitive Christianity was Judaism transformed—but still it was Judaism. The Ten Commandments were put one side, and the Sermon on the Mount took their place—but still it was law. The rewards were rewards to be paid in heaven, the penalties were penalties to be suffered in hell, instead of rewards to be given here and penalties to be inflicted here—but still reward and penalty. To a very large extent the Christianity of the early Church was a Christianity of obedience to law—law newly interpreted by Christ under the influence of rewards, and penalties to be awarded by Christ in the future.

Christianity passed over into the Greek world. Now, as the pivotal word of the Hebraic mind was righteousness, so the pivotal word of the Greek mind was truth. The Greek was not engaged in the problem of conduct, but in the problem of thought. Not how men ought to behave themselves in this world was his question, but how men ought to think about this world; and Christianity, laying hold upon the Greek mind and the Greek habit of thought, transformed this habit of mind. Still the Greek habit of mind remained. Hebraism had ten commandments and no creed; the Greek Church had no commandments and more than ten articles in its creed. The question with the Greek Church was how we ought to think about sin, redemption, God, inspiration, Christ. The philosophy that before was without divine inspiration was made a theology. Its issue was a splendid creed. But it was a creed.

Christianity passed over into Rome. As the pivotal word of Hebraism was conduct and the pivotal word of Greece was thought, so the pivotal word of Rome was order. Rome was a great imperial organization. It did not think, and it did not care very much for individual and personal righteousness. Pilate was a fair representative of the Romans, when he asked Christ, with a shrug of his shoulders, "What is truth?" The Roman world was a great imperial organization, with a political hierarchy starting with the Emperor of Rome and running down through all the provinces to the least official. Christianity took hold of this organization, as it had taken hold of the Greek thought and as it has taken hold of Hebraic conduct, and it transformed an imperial order into an ecclesiastical order. But it did not transform the Roman habit of mind. The Roman still regarded organization as more vital than truth or conduct. The imperial order became the Church order, with a Pope in place of an Emperor, and

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archbishops and bishops in place of procurators and governors.

Thus, Christianity was, in Judaic form, obedience to divine law; in Greek form, thinking correctly respecting truth; and in Roman form, a church order for certain definite organized products.

In the Middle Ages, with the breaking up of the Roman Empire, all these three elements were interwoven. They were tossed into the seething caldron of that age of transition, and out of that seething caldron there emerged the present teaching in the Church of Christ, which has all three elements in it—the Hebraic, the Greek, the Roman. There are Christians whose idea of Christianity is mainly that it is a new Ten Commandments, a law issuing from God which a man must obey or suffer penalty; Christians whose main idea of Christianity is that it is embodied in a creed—he must think correctly respecting sin, redemption, Christ, righteousness; and Christians whose main conception of Christianity is that it is a great church order—if he can only get into this church order he is safe. And now we are beginning to see that all three conceptions of Christianity are essentially un-Christian, or, at least, that behind them all is something deeper and profounder; that there is something more important than obedience to divine laws; something more important than apprehension of intellectual propositions; something more important than a well-conceived ecclesiastical order. Important they all are; but none of them is final. We are beginning to find the heart of Christ in the Hebraic Christianity, in the Greek Christianity, and in the Roman Christianity; and as Christ emerges to our view from Hebraism, Hellenism, and Romanism, he flings aside the things we thought were religion, that he may bring us more clearly to that which really is religion. This is the meaning of the tendency to break away from old traditional statements of faith. They were themselves attempts to embody a truth respecting Christ. But a truth respecting Christ is not enough. It is Christ himself we want. We go back to the sixteenth century, and we find there the stone rolled away from the grave, and we find there the grave-clothes laid in order—Thirty-nine Articles, Forty-three Articles, what you will—the grave-clothes in which Christ was wrapped. I can pour no contempt on a sixteenth-century creed; I honor those old creeds, I love and I reverence the grave-clothes in which Christ was wrapped; I honor—ten thousand fold more I honor—the men who mistook the cerement for the living man than I do the men who care neither for the living Christ nor for the sepulcher in which he was buried. But, after all, I do hear (thank God) the voice of the angel saying, "Seek not the living among the dead; He is not here, He has gone forth."

The old hero put on armor and went out to battle. So in the sixteenth century men constructed their creeds of steel; they needed them. But the times of battle have passed away. And when the hero's battles are over and he comes home, he puts aside the armor, and then it is the children climb into his lap and his wife presses him to her bosom. And when we take the Christ out of these old steel armors, we honor that which he once wore; but when we want to press him to our heart and feel the pressure of his heart on ours, we want no steel between his palpitating bosom and ours.

This is the meaning of what is called the New Criticism. The Bible is getting a sifting such as it never had before. Not only questions of authorship, of authenticity, of date, but questions of authority and sacredness, are being freely discussed. The prophets said, "We see in a glass, darkly;" we are trying sometimes with too little reverence to rub off the cobwebs from the mirror, that we may see the figure more clearly. The net result of all this discussion of the Bible will certainly be to take away something of the reverence for the letter, and as certainly to increase the reverence for the Living Person. I am asked again and again how shall we know what is true and what is not true in the Bible. Christ is the test, Christ is the measure. For the object of this revelation is to make a revelation of God to man; and that revelation of God to man is consummated in Christ himself, and whatever in that revelation is inconsistent with the character and the life and the teachings of Christ, that you may lay aside as false interpretation, as human, erroneous, and imperfect. I turn, for instance, to Joshua, and this is what I find him telling the Children of Israel: "You cannot serve the Lord, for he is a holy God, he is a jealous God, he will not forgive you your transgressions nor your sins." Is that true? I turn over to the Gospel, and this is what I find Christ telling us as to the way in which God does forgive sins: "The father saw him, and had compassion, and ran and fell on his neck, and kissed him," and "said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found." Joshua saw how deep and wide was the abysm that sin digs between the soul and God. So did Christ. But Joshua did not see what Christ saw—how strong and merciful is the arm of God, that reaches across that chasm and takes the penitent child and brings him back to his bosom and his love again. How do you reconcile Joshua's declaration that God does not forgive sin with Christ's? I reconcile it by saying that Joshua was mistaken and Christ was right. The measure and test of everything in the Bible is Christ himself. One who has been bred up in Old Testament theology finds the text, "He is purer of eyes than to behold iniquity," and, having gone down into the mire and stained his garments, tries, like Adam, to hide himself from God. Turn to the New Testament, my friends, turn to the New Testament, and see what He means. Read there the story of the Christ that stooped and wrote upon the ground, and would not look upon the shrinking woman while she stood in her impurity, until by her penitence she was ready to be saved, and then he looked upon her, and by his look cleansed her. Or see how Christ stood persecuted and spit upon and beat by his foes, and denied with oaths and cursings by his disciple, and looked upon him only that he might win him back to forgiveness and give him back his ministry and gospel commission again. Those are the eyes that are too pure to look upon iniquity—eyes that cleanse from iniquity and reconsecrate the soul.

And so, too, our discarding of ecclesiasticism is in its divine purpose and intent a movement toward the Christ. Christ is the center and the heart of his Church. Loyalty to Christ is the bond that really binds his Church together. The foundation of this Church of Christ is not Peter; it is not the twelve Apostles; it is not the Bible; it is not the much-vaunted right of private judgment—it is none of these things: it is personal loyalty to Christ. The Church of Christ is not a Jewish institution, the inspiration of which is work for humanity; it is not a Greek school, the object of which is to teach a sound theology; it is not a Roman imperial organization, the object of which is to constitute a kingdom in which every man shall be safe: it is a body, mobile, flexible, of men who love and honor Christ, and are bound to him and to one another by a common loyalty to Christ.

Suppose at the Lambeth Conference, with the bishops and the archbishops convened together, discussing questions of ecclesiastical order, or church discipline, or ethical conduct—suppose suddenly the Christ transfigured were to appear, would not bishop and archbishop and vicar and layman all bow before him and say, "We want your word"? Suppose in the Vatican, where the Vicar of Christ himself sits enthroned, with the cardinals gathered about him, from which issues the law that is supposed to be the word of God for the government of the Church—suppose there in that palace the Christ transfigured in glory should appear, would not pope and cardinal and archbishop and bishop all bow before him and say, "Speak Thou the word"? "Where two or three are gathered together, there am I in the midst of them." He does appear, transfigured, risen, luminous. And where he appears, the word is to be taken, not from representative or vicar, not from apostolic succession, but from the Christ himself. Where ecclesiasticism rules, religion grows faint, whether it be in Italy and Spain in Romanism, or in Germany in Lutheranism; and wherever the spirit of Christ emerges, whether it be in the

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Quaker movement led by George Fox, or in the Methodist movement led by Wesley, or in the Puritan movement led by Cromwell, or in the modern Salvation Army movement—wherever the Christ appears, there is that in him that finds its answer in every human heart, in every human conscience.

And so Christ is coming more and more to be Lord and Master in our social order. In all the reaction against the selfish individualism of the past, in all the blundering and ignorance of the attempt to create a new social order, I can dimly see Christ reasserting his Lordship and his Mastership in unexpected ways and unexpected places. It is in the New Testament, in the teachings of Christ, that we are to find the laws of the social order. It is in the life and in the spirit of Christ that we are to find the spirit which must pervade the regenerated social order. The kingdom of heaven is to be among us; and men no more discern its coming now than they did in the olden times. The kingdom of heaven is not some far-off glory in some far-distant sphere. We pray that the kingdom of God and the will of God may be done on earth as it is in heaven, and we are told that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. It does seem a long while off before Turkey and Russia and Spain and Italy and Germany and France and Great Britain and the United States shall become the kingdoms of our Lord, but the significance of the whole moral movement of our time toward a better social order lies right here. It is God's method of bringing the kingdom of Christ on the earth. Not until we have learned to read the principles of Christ, not until we have understood such declaration as, "One is your Master, and all ye are brethren," and such other declaration as "He that will be greatest among you shall be servant of all," and such another declaration, "The life is more than meat, and the body is more than raiment"—not until we have come to understand, in one word, such a declaration as "Do unto others as you would have others do unto you," and have worked that into the fabric of our homes, our factories, our railroads, our mercantile transactions, our whole society—not until then shall we have a permanent and enduring peace, because a really divine order.

And if this be so, if Christ is the heart of the Bible, by whom we are to measure all interpretations and all utterances—if he is the heart of human history and human religion, by whom we are to measure all creeds and theologies, if he is the heart of the Church, by whose presence alone the Church receives its life, if he is the heart of society, in whose mastership alone will be peace and permanent and enduring order—it will be only as he becomes the heart and the center and the life of each one of us, the goal of our being, so that you and I put this Christ before us and say, "To be like him—that is the end of my life;" the inspiration of our being, so that we say, like Paul, "The love of Christ constraineth us."

I am sure that you, my people, will pardon me if I make this as my own personal confession of my own personal faith. My creed is a very short one. It is all in one word—Christ. My law is a very short one. It is all in one command—Follow me. My Bible is a very simple one. It is all concentrated in this: a knowledge of Christ. And though God knows I am often disloyal, and often forget, and often deny, still, when he turns to me and says, "You call me Master and Lord," I stand before him and I say, "Thou art my Master and thou art my Lord. What thou sayest to me is truth, what thou dost before me is righteousness, what thou art is to me God; whither thou goest I will go; what thou commandest I will obey; to be like thee is the supreme end of my ambition; to have thee love me as though I deserved that love is the supreme object of my affection."

A Theory

By Emerson G. Taylor

Can we believe, O God, that we have done
To full perfection our appointed task,
Offered the sacrifice that thou dost ask,
If, like small flowers, we brave the burning sun,
Nor shrink from storms, but slowly, one by one,
Tear from ourselves the grimy husks that mask
An inward beauty, and disdain to ask
A better heritage than there upon
That lonely hill to bloom and fade and die;
Content if in the tenure of our life
Some haggard soul uplift his weary eye,
And pause amid the muddy world's dull strife
To gaze on us and so forget to sigh?
Is thus to live the veritable life?

Qualifications for Business Women

By A. M. G.

It sometimes seems that business ability is a natural endowment. We deplore the failure of many women to take their place among the wage-earners of the day; and there are those who do appear utterly unfitted for other than home life. There are men, too, who are quite as dependent upon the force and foresight of women, and both are, I think, exceptional cases.

Success is not really as often the result of good fortune or natural gifts as we suppose. It is owing most largely to qualities that can be cultivated.

Florence Nightingale has said that "three-fourths of the whole mischief in women's lives arises from their excepting themselves from the rules of training considered needful for men."

This is not all the fault of the woman. One would have to return to childhood to remedy this evil. Mothers do not *choose* that their girls go out into the bustle and strife of a business or professional life. The girl, from babyhood, is differently trained from the boy, and it is only when she herself demands a wider sphere of action, or the growing needs of the family throw her on her own resources, that she looks up the question of "a career in life."

And at that point the chief essential is determination. One of the glaring faults of the writer has been obstinacy, a contempt for restraint that has caused continual trouble. Years of struggle to subdue the trait have demonstrated, however, that it is an angel in disguise. The advice and admonition of friends are invaluable as outward helps, but must be considered only with the approval of one's own best judgment guided and sustained by God.

In seeking work and in "the fitting of self to one's sphere" afterward, it often is sheer force of will that brings success; and that, earnestly and truly exerted, I have rarely known to fail.

The acquirement of what our mothers call *execution* is a matter of habit. One may learn to go so quickly from one act to another that dawdling becomes distasteful.

The greatest time-killer in the lives of most women (worse than indolence, which in these days of overwork is sometimes to be cultivated) is the habit of idle talk. Many a bright woman has lost a good situation through failure of the appreciation of this fault. Business men will not stop to be entertained or annoyed by useless chatter, and they cannot risk the employ of those who retail the gossip of former associates or employers. Even too many questions should be avoided. A bright boy learns by keeping eyes and ears open, and most women need to adopt the same expedient. It is for the work that she can accomplish that she is paid, and if one must err from the golden medium, far rather let it be of over-silence than garrulousness. A fine reserve that waits until one's opinion is asked, a willingness to be overlooked, a disposition to keep in the background, are most acceptable in the woman who assists in shop or office.

The continual remembrance that one is there to serve, and that quietly, quickly, and efficiently, will not hinder one from being on hand, if a woman's keen instinct, gentle hand, or loving heart can help to lift a burden or give a word of comfort.

It is the reserve force that makes one strong; and that casts out the fear that causes hesitation. Women should meet men as fellow-workers, willing to share whatever advantages are possessed of birth or breeding, to give

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and take. If a woman must work entirely among men (as the writer of this has considered herself privileged in doing), one injunction from St. Paul may be of greatest help: Be courteous. Carry to work the home manners. If there be any difference, be kinder, gentler, more charitable, the rougher one's associates may be. It will be appreciated; it throws a mantle of protection around a woman; and much is due in return for the countless lessons of hopeful courage and endurance that we learn from men.

Of Something Else

By Alice Wellington Rollins

It is a flimsy excuse, that we "forgot." One always remembers "H. H.'s" reply:

> When love is at its best, one loves
> So much that he cannot forget.

Yet the ease with which something which ought to be remembered is driven from the mind by "thinking of something else," gives a suggestive hint as to the proper method of driving from the memory things that ought to be forgotten. To concentrate the mind on what we absolutely must not permit ourselves to do, is very well in its way; but how much better the intuitive impulse which does not need to be reminded! In other words, cultivate good principles by all means, if you ever find that you haven't good taste; but, oh! do try still harder to have the good taste which does not need reinforcement from principle. You may say that if you have to "try" for it, it is no longer intuitive good taste; yet, although impulse is considered the very opposite of habit, it is still true that long habit produces impulses, according to what George Eliot calls "that inexorable law of human souls by which we prepare ourselves for sudden deeds in great emergencies by the daily reiterated choice between good and evil which gradually determines character." Instinct is supposed to be the fundamental opposite of training; yet the Darwinian theory that instinct is simply inherited habit reconciles the extremes, and demonstrates the importance of cultivating impulses, if one may be allowed the expression. In the Old Testament it was, "*Thou shalt not;*" in the New it is "*Thou shalt;*" and to be told what to love, because it is lovely, is infinitely more efficacious than to be told what to avoid because you will be punished if you don't. The whole education of children should be bent toward keeping them interested in the right things, so that they will be busy "thinking of something else" when the wrong things present themselves; and even in their punishments it is a question whether we have not kept them too much occupied with remorse, repentance, and penalty, instead of swiftly rebuking and as swiftly turning their thoughts in a diametrically opposite direction. At first this seems difficult to reconcile with the obvious unwisdom of "the guarded life," so admirably shown by Meredith in his three-volumed "Richard Feverel," and still more admirably illustrated by Kipling in his three-page story; but the theory is, not to guard the young entirely from knowledge, sight, and experience of the unlovely, but to keep them, while moving among all things, lovely and unlovely, "thinking of something else" when the unlovely obtrudes itself. When it comes to that harder education and discipline that we have to give ourselves (and which our children would be so surprised to know we have to exercise!), when to a simple and direct soul, outwardly released from the schools, there comes the first thought that must be subdued, put aside, fought down, what do we do? As a rule, if we are wise and good, and mean to do right, we try to fight it down, with the result that it is always in our minds as something to be thought about. To think constantly about fighting a bad thing is not half so wise as forgetting all about it by forcing yourself to become interested in "something else." Nothing, however, that I can say could put this so eloquently as two pages in a book from which I never tire of quoting—"The Island," by Richard Whiteing. There is in it a dialogue which I may paraphrase and abridge as follows:

"This sorrow will pass in a week."

"I don't want it to pass like that, to die of mere numbness."

"Then fight it down."

"No, no, no! What a bludgeon of a man you are! You always want to be killing something. And you can't kill a sorrow or a weakness by what you call fighting it. Perhaps it will kill you instead. Whenever you are weak, or whenever you are bad, you are not to go into battle with your own heart and twang off little texts to it. If you do, it will twang back at you, and you will both be wounded and worried, that's all. And if you win, you have either a corpse before you or a slave, and there's a nice union till death do us part!"

"Then, perhaps, you are to run away? Is that your woman's science of war?"

"That is just it. You are to run away, but always to higher ground. Leave your weakness and your badness alone, and try for goodness; that is all. Don't waste yourself in the marshes; the mountain is the best place."

"Leave your weakness and your badness alone:" there is my theory in a nutshell. Don't think too much about it—even about repenting, deploring, or curing it. Leave it alone, and think of "something else."

Some Reflections on the Life of a "Bachelor Girl"

By Olga Stanley

This century has certainly been one of progress in many directions; it has brought out remarkable inventions, and will leave an impress upon all time; but perhaps one of its most unique productions is the so-called "bachelor girl," who to my mind is quite a different individual from the "new woman," although in many of their interests they are closely allied.

You see, being one of the former class myself, I can speak feelingly and with conviction, giving the results of experience.

Circumstances, not choice, force many of us to join the ranks of this ever-increasing army of women, and when we are really enrolled as members we find there is much to enjoy and many compensations for relinquished pleasures, not the least of these being the satisfaction consequent upon successful results of faithful labor.

Probably the thing which first appeals to us is our absolute freedom, the ability to plan our time as we will, if we are engaged in any work which does not tie us down to long and wearisome hours.

Sometimes two or three of us form a partnership or colony, and divide household expenses; more often the ménage consists of one room, with the single occupant reigning supreme therein.

We are bound by no restrictions, except those imposed upon us by a due regard for the proprieties. There is no one to expect us home at a certain hour, no one to whom we are answerable for our day, and where and how we have spent it. This freedom is delightful, but is it not also somewhat pathetic?

We meet some friends whose homes and children are ready to welcome them when they return, and who must be charmingly attired and bright with smiles to greet Jack or Ned or Will shortly afterwards; and perhaps we turn with a little sigh towards our little room and our little grate-fire and our little bubbling kettle (all little to accord with the little income, except the girl, who, no doubt, fills most of the space in her domicile), and we wonder if we might not have been happier if we, too, had either loved or imagined we loved some one who cared for us, 'way back in what now seems the dark ages. Then suddenly the fire-gleams show us a picture of some other friend whose Tom, Dick, or Harry, or whoever he may be, rarely

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comes home until late, when too often the effects of his evening at the club (?) are apparent; or, if he deigns to dine home, is surly and dictatorial, and the poor little wife sinks into herself and longs for the wee one who came only to stay a while, and then left her sadder and lonelier than before. We emit a sigh of thankfulness this time, draw nearer to the fire, and, resting our toes on the fender, lean back in our easy chair and congratulate ourselves upon our good fortune.

If the former state could always be assured us, we would gladly forswear the delights of female bachelorhood, and give some one the right to provide for and protect us; but matrimony is certainly a lottery, and until we find that life has become undesirable to us without some one in particular, we won't take the step on merely general principles.

Don't blame us, dear friends, if this life we lead makes us selfish. We have only ourselves and our own convenience to consider, and so in time it is apt to be the first thought with us; but it is habit rather than intention, and we mean nothing by it. The remark was made recently, apropos of this idea, "that a self-supporting woman should not be considered selfish under such circumstances, as she needs all her time to accomplish her aim."

If we live in perpetual disregard of meal hours, remember, too, that in this case also convenience rules us. Perhaps we have some favorite restaurant where we go generally, but if we are not near there when the pangs of hunger assail us, we drop in at the nearest place; then, too, those same pangs serve as a timepiece for meal hours, for we eat when we feel hungry, and are bound by no especially appointed time.

Again, we may be calling upon some friend who says, as we are about to go, "Now can't you stay and dine with us?" Well! of course we *can* (as a rule), and of course we *do* (as a rule), the opportunity this affords us to see many friends in an informal manner, and to enjoy the delights of a home table after the vicissitudes of restaurant life, being highly appreciated. There is also another phase of this kind of invitation which is more thoroughly understood and appreciated by the guest than the hostess realizes, and that is that several such pleasant occasions not only afford delight in retrospect as well as present participation, but they also make a difference in the week's inroads into the aforesaid "little income" when balancing up accounts.

Each bachelor girl should be provided with a kettle at least, even if she prefers not to undertake the preparation of most of her meals. There are many times when a little boiling water will help towards the concoction of quite a substantial repast.

My experience of late has forcibly called to mind a facetious article in one of our magazines, in which a man called upon an editor with the hope of obtaining his indorsement of the famous "Peckinpaw Pills," which were supposed to be condensed food, certain pills containing the ingredients of soup, others of meat and vegetables combined, etc., through the whole list of edibles. At meal-time a selection of the particular pills desired was made, swallowed, and, lo! the meal was ended—no time lost in preparation, none in consuming, none in clearing away, no dishes to wash, no disadvantages at all, according to the voluble agent; and when I take my beef capsules or other condensed food in cans or boxes, and prepare a varied repast with very little trouble, I feel that poor Mr. Peckinpaw might have been entitled to more courteous treatment from the editor than he really received! In the course of evolution we may arrive at pills yet, as capsules are not so distantly related to them.

A stormy morning loses some of its unpleasantness if we can dress quietly, prepare a dainty little breakfast, and go leisurely to work outside, or remain within doors if our duties are not prescribed within limits of time and space; or lunch is most welcome so served rather than to lay aside absorbing work, don hat and coat, and sally forth in search of nutriment.

Many outside pleasures can be ours if seized in spare moments, or an hour now and then, either at small cost or in many cases none at all. New York, or in fact any great city, is full of good things to be seen for the asking. Fine pictures are continually displayed to the public, free of cost; many musical treats are offered on the same terms and if nothing better is at hand, a walk on an avenue, with glances into the art, bric-à-brac, and other establishments, with the always varying entertainment to be found in studying our fellow-beings, is a relaxation and also a means of education not to be undervalued.

Our protected friends feel pity for us in our lonely estate, but we do not ask it of them, nor do we feel that we need it; and if we have to find our way about even at night without escorts other than of our own sex, or perhaps even without them, we may not like it, but we stifle our ill feelings, dress inconspicuously, pay attention only to our own selves and our own affairs, and invariably come home unmolested.

Before my reflections cease, let me also say that we are an interesting class to each other and to outsiders. There is a common bond of sympathy uniting us, for we all know something of the practical struggles of each, and a kindly expression of this is seldom lacking in our dealings between members of our sisterhood; our friends look on, lending a helping hand often, while enjoying the sight of our endeavors to maintain independence and attain ultimate success.

The knowledge we gain of money and its value, the difficulty in obtaining it in sufficient quantities at a particular time, and the financiering which is necessary to meet all demands with a small income, and still keep a bright, hopeful face fronting the world, will go far towards making us more truly "helpmates" when, or if, we decide to "take unto ourselves a partner of our joys and sorrows," or become such to some man without whom life looks to us a dreary waste in spite of this long list of compensating blessings. Probably many other thoughts and impressions are made upon our sisterhood by the life we lead, but these have most affected me, and force me to say, for the benefit of the uninitiated, that, until something decidedly better offers, there are few states in life more independent, more care-free, more conducive to systematic, sustained work in any chosen line, or more fascinating in many ways, than that of the "bachelor girl."

The Magnanimity of the Lord Mayor

By Virginia Woodward Cloud

The Secretary sat before the table, with his quill pen ready, and yards of foolscap, and red tape and seals, awaiting the august signature of the Lord Mayor. In his cushioned chair reposed the Lord Mayor. His becurled wig was upon a stand beside him; he settled himself comfortably to consider the pleas of his tenantry respecting their rents.

"The cottages westward of Durley-Green," read the Secretary rapidly, "all damaged by the river and found leaking." The Lord Mayor straightway spread a cambric handkerchief over his head, and, closing his eyes, folded his hands.

"—First; cottage of Goody Todd flooded by the river rising. Can she—"

"No," said the Lord Mayor.

The Secretary laid the paper down and took up another.

"—Second; cottage of Widow Dow unroofed; children ill; will your lordship—"

"No," said the Lord Mayor.

"—Third; Dame Hodge bedridden; cannot pay rent; will your lordship—"

"No," said the Lord Mayor.

With a second sigh the Secretary took up another.

"—Joris Green, overseer, states whereas the hands in the mill cannot buy food with such poor pay as they now receive, will your lordship consent—"

"No," said the Lord Mayor. His eyes were closed; his face calmly content.

"Are they all to be '*No*,' your lordship?" asked the Secretary, playing with the crimson seals.

"Eh?" the Lord Mayor's head came forward suddenly. "*No?* Of a certainty! What might a horde of ignorant peasant folk have to do with the Lord Mayor of Durley-Cross? Bid them set to work upon the arches and garlands for my

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birthday fête on the morrow. The Duke of Tumbledown will be present."

"I fear, my lord, that the peasantry are not in a mood to—a—fitly celebrate your lordship's birthday," began the Secretary. "They are, you know, but ignorant folk, and many of them, I find, are—in fact—hungry and—a—suffering. If your lordship would condescend to—a—act at once, to-day, there may yet be time to turn the tide. But I fear that as your lordship says 'No' to all these pleas, the celebration to-morrow will not be—"

The Secretary paused. His lordship's mouth was open, and from it issued a sound which seemed to say,

"Truffles . . . truffles . . . truffles for tea. . . ."

The Secretary bit the end of his pen, and gazed first at the Lord Mayor's placid countenance and then at the documents upon the table.

The flies buzzed upon the pane, and the Lord Mayor snored in his chair, and the Secretary pondered. Suddenly his aspect changed to one of determination. Paper after paper he reopened and touched with his pen. Then, with a smile of satisfaction, he gathered them together and arose. Softly he approached the sleeping figure and lifted the massive gold chain from his neck, and the monstrous wig from beside him. Then, noiselessly, the Secretary bore them into the Lord Mayor's retiring-room, and closed the door.

Soon after the Lord Mayor's coach was called, and a pompous figure, covered by the crimson robe in which his lordship drove abroad, and wearing his lordship's curled wig and golden chain, entered the coach and was driven through the Lord Mayor's gates. Strange to relate, the yellow coach did not dash through the market-place of Durley-Cross, scattering the street urchins and leaving a gaping crowd of idlers staring after. It rolled out upon the highway towards Durley-Green, the abode of the peasant folk.

All along the road the stately, scarlet form bowed right and left from the coach windows, so amazing the poor country folk that many of them forgot to courtesy at all; for the Lord Mayor was not reputedly affable.

It was noticeable that wherever the arches were being built for the Lord Mayor's birthday fête, the work was but half done, whilst workmen sat by the roadside brooding moodily, or stood in groups muttering to one another, with lowering looks as the yellow coach appeared, and stood gazing in astonishment as the scarlet figure within bowed to them. All through Durley-Green women stood trembling in the doorways as the yellow coach drew near, and children hid behind their mothers in fear.

But at each humble abode a lackey sprang down from the coach and unrolled a document, and read it aloud, whereupon exclamations of wonder and delight broke from the inmates of the cottages, and blessings were heaped upon the head of the Lord Mayor of Durley-Cross.

The mill-wheel had stopped, and men were standing about sulkily, and no cap was doffed and no bow made as the Lord Mayor's coach rolled towards them. But, lo! when the lackey sprang down and read aloud the overseer's report and the response of the Lord Mayor, a marvelous change took place. The men looked at each other, unable to believe their eyes, and as the coach rolled away cheer upon cheer broke forth. Then the scarlet figure in the coach leaned forward and waved his hand.

As the horses galloped again up the highway a transformation was manifest. Caps were doffed and cheers filled the air. The mill-wheel was merrily turning, and workmen were flying hither and thither preparing for the morrow's fête; and all along the road the bow of the scarlet figure was received with enthusiasm. Then it settled itself with a sigh of relief as the coach re-entered the Lord Mayor's gates.

Shortly afterwards the Secretary stood before the Lord Mayor's armchair. "It is well-nigh supper-time, your lordship," he said, with a bow.

The Lord Mayor opened his eyes and stared about him. His wig was beside him and his golden chain around his neck.

"Eh? Supper-time? I remember—truffles!" said the Lord Mayor, reaching for his wig. "Have you read the tenants' pleas?"

"All, my lord," said the Secretary.

"Signed 'No' to all?"

"All, my lord," repeated the Secretary.

The Lord Mayor yawned.

"Municipal affairs are fatiguing. It is too late to drive abroad. Bear in mind that I said Truffles."

On the following day the birthday fête of the Lord Mayor was celebrated with great pomp and splendor. His lordship, in a gorgeous new robe, strutted to and fro, pointing out the decorations to the Duke of Tumbledown, more self-satisfied, if possible, than ever.

At a distance the Secretary stood, surrounded by village folk, who now and then broke into loud cries of "*Long life to the Lord Mayor of Durley!*"

"Everywhere I hear marvelous tales of your lordship's magnanimity," said his Grace of Tumbledown.

"'Twould seem that I understand how to deal with the ignorant, your Grace," said the Lord Mayor, balancing himself upon his heels and studying the crowd through his gold-bowed eye-glass.

"A great man can afford to be generous," said his Grace. And the Lord Mayor felt greater than ever.

But by and by he sent for the Secretary.

"What might all the cheering be about now?" he asked.

"Your lordship's exceeding magnanimity," said the Secretary, bowing.

"You signed '*No*' to all the pleas?"

"All, your lordship, and they have brought blessings from the whole countryside of Durley! Such generosity was unexpected, my lord, but none the less noble."

The Lord Mayor's countenance waxed slightly purple. He eyed the Secretary, who calmly adjusted his sleeve ruffles and continued: "The mill had stopped. There would, in fact, have been no fête. And consider, your lordship—his Grace of Tumbledown!" The Lord Mayor strove to speak, but the Secretary calmly proceeded: "I recall that your lordship was fatigued yesterday with momentous matters, and forbade me to read aloud the entire list. Would it please your lordship that I do so now?"

The Lord Mayor nodded and sank into his cushioned chair, placed for the occasion beneath a canopy. And the Secretary, drawing a document somewhere from his ruffles, read rapidly, "'Goody Todd's cottage flooded, etc. Can she remain in it? *No.*

"'Does his lordship refuse her another? *No.*

"'Widow Dow's cottage rent unpaid, etc. Will his lordship compel her to pay rent in future? *No.*

"'Dame Hodge, bedridden, etc. Will your lordship take rent from feeble and incompetent tenants? *No.*'"

On through the long document read the Secretary, glibly rolling off the words; and more and more purple grew the Lord Mayor's countenance.

At length his lordship sat upright, and seized his staff so suddenly that the Secretary instinctively stepped back even while the words rolled off his tongue. "How many more?" uttered the Lord Mayor.

"About a hundred, my lord, and all equally generous," said the Secretary.

The Lord Mayor grew so purple that the Secretary hastily dispatched a lackey for a glass of water. But at the instant more cheers—those of the mill hands—rent the air.

"This enthusiasm is a sufficient sign of your lordship's magnanimity," said the Duke of Tumbledown, with a bow.

The Lord Mayor struggled to his feet, and his face grew a shade less purple. "I flatter myself that the—a—celebration is a success, your Grace," he replied, when he had gotten his breath.

And the Secretary stepped aside and tied up his document with red tape.

"And magnanimity is in truth a sign of greatness," pursued his Grace.

The Lord Mayor brought the tips of his fingers together as he bowed, and his rubicund countenance beamed.

For surely a great man may be allowed a small memory.

And the Secretary flecked a speck from his immaculate ruffles and said nothing.

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For the Little People

A Counting Lesson

For Very Little Ones

By Kate Rohrer Cain

One little finger, two little fingers,
Three little fingers, four!
Five little fingers on one hand,
Then five little fingers more.
Five little fingers on each hand,
Then ten little toes so sweet—
Oh, ten little pink toes, like rose-leaves,
On baby's two little feet!

How Toddles Reformed the Minister

By James Buckham

Toddles was a big, sleek, affectionate drake, the pet of a college professor's three children, Lucy, Tommy, and Jack. Considering that he had been born in a hen's nest, and brought up with ten downy foster brothers and sisters, who never would go in swimming with him, or stay out in the rain, or eat snails, it was not surprising that Toddles took kindly to human companionship. The children could at least go with him to the pond and "paddle" bare-legged around the edges, though they couldn't swim out into deep water, nor dive to the bottom and grub in the mud for good things to eat.

So Toddles became, in time, as much attached to Lucy, Tommy, and Jack as the children were to him, and could hardly bear to have them go anywhere without him. If they were sent down-town of an errand, Toddles was almost sure to be seen waddling after them; and even when they went to school their pet drake would accompany them as far as he could, and only return when he found gates and doors shut against him.

But there was one place where Toddles was never allowed to go, and that was to church. Papa would not even let him walk as far as the corner with the family; so the children had to drive him back every Sunday morning when they set forth. And by and by Toddles came to understand that on mornings when the church bells rang he was not to follow his beloved playmates.

But one of the neighbors happened to have a dog that was accustomed to go, at precisely twelve o'clock every Sunday, to meet his young master when he came out of church. And then the boy would walk home with him, because there was no Sunday-school until three o'clock. Somehow, this dog and Toddles became acquainted; and as animals understand each other much better than people think, it was not long before the drake learned that if he went along with the dog he too would meet his playmates at a certain hour. So these two odd companions used to go regularly to church at twelve o'clock each Sunday and wait beside the road until service was over, when they would greet their young owners with playful welcome.

This was such a pretty sight, and pleased all the people so much, even the minister, that the fathers and mothers of the children did not have it in their hearts to object. So everything went on nicely until the good minister of the church resigned, and another man came to take his place.

Now this new minister was an excellent man, and nobody found the least fault with him, except in one respect. He would preach long, tiresome sermons. When twelve o'clock came, he was often not much more than halfway to his "finally;" and, worst of all, he never seemed to notice how people yawned and twisted and looked at the clock.

Now Toddles never had a very patient disposition at best, and when he and his friend, the dog, had waited some fifteen minutes longer than usual on the first Sunday when the new minister preached, Master Toddles began to get impatient. And when the minister's voice still kept droning on, through the open windows, Toddles grew indignant. He marched up close to the church, and raised his own voice in loud protest.

"Quack, quack, quack!" said he. "What is going on in there, I should like to ask? Didn't you know that it was twelve o'clock, and past? Quack, quack, *quack!*"

There was a sound of suppressed laughter near the windows; but still the minister kept on preaching. Toddles, however, kept on quacking also; and finally the minister stopped, the hymn was sung, and the people came out.

Everybody was laughing quietly; and the professor, whose face was very red, exclaimed: "That drake shall be shut up where he can't get out, next Sunday, I promise you!"

"No, no!" cried several of the church people near him (and one of them was a deacon). "Let him alone! He is doing a good work—a work that none of the rest of us could do."

So next Sunday Toddles came again, with his dog friend, at twelve o'clock. And soon after twelve he began to quack loudly, as before, under the windows. This Sunday the minister preached until only twenty minutes past twelve. His sermon was ten minutes shorter than on the Sunday before.

When the people came out there was sunshine on every face, and the deacon said, in a low voice, to the professor: "Good! Toddles will reform the minister yet!"

And, sure enough, next Sunday the sermon was ten minutes shorter still; and on the Sunday following the minister stopped almost as soon as Toddles began to quack! And after that he commenced to write sermons to suit Toddles. That is, they were just long enough to reach the first stroke of twelve o'clock. If by any chance they ran over a minute or two, a nervous, anxious look would come into the preacher's face, and he would rush through his "finally" like a railroad train on a down grade!

Once a mischievous boy, who had borrowed his big brother's duck-caller, put his head under a seat in the back part of the church and blew a single, soft duck-note. And the big Bible closed on the preacher's manuscript with a slam like the report of a gun, although the clock was only just beginning to purr before striking twelve.

After this there was no more fault found with the minister. And if Toddles hadn't been only a drake I am quite sure they would have given him some office in the church. Everybody said that he deserved it.

Oranges for Europe

A market is a place where provisions are sold; it may be fruit, or meat, or fish, or vegetables, or all four, that is sold. It may be that the market is a store, a large building, or a whole country. We sometimes speak of another country being a good market for American manufactures. That is, goods manufactured here find a sale in a foreign country and help to make this country prosperous. Just now we are shipping wheat in large quantities to Europe. For several years we have been shipping apples in such quantities abroad that it has made apples dear in this country. Last year ships that were floating refrigerators sailed for Europe, carrying fish and meat to the other side. Now there is a new business being developed in this country that means a new market that will develop a fruit business. Oranges have been shipped in quantities to Europe from this country for years, but they have not been shipped to the best advantage. The oranges have been sorted by hand, and that has increased their cost to the buyer, and fewer oranges have been sold. Now the oranges are sent from the orange-growing States to Brooklyn. Here, close to the docks, a great machine has been erected that sorts the oranges. In it are iron wire sieves of various sized meshes on an inclined plane. The oranges are poured by the barrelful into the great funnels at the top. They roll down the inclined plane, dropping through the meshes that are large enough to permit it. They fall into inclined planes that carry them to the workman who packs them carefully, wrapped in paper, into boxes. Each man receives the same sized oranges, so that each box is marked with its grade before it leaves the workman's hands. This machine reduces the cost of handling the oranges for the market, and so reduces the cost to the buyer, and enlarges the profits of the seller.

Some People's Foods

The foreigners who come to this country prefer the foods they are accustomed to in their own country. When you walk through the regions where the Germans live, you see rye bread, sausages, and signs announcing that sourkrout is for sale. When you go through the part of any city where many French families live, you will see that the keepers of the shops are French, and the signs in the window announce the sale of French foods, in the French language. In the Hebrew quarters you will find that it is the kind of food that the Hebrews, no matter from what country they come, prefer, that is sold in the shops. Where the Chinamen live, it is the foods that they prefer that you will see in shop windows. These foods come from their native country. Thirty thousand duck-eggs were sent to this country from China during the last month. These eggs are each wrapped in black mud. This mud, which is of the consistency of putty, remains on the egg for months. The yolk of the Chinese duck-eggs is pink, not yellow like our duck-eggs. These eggs are packed in boxes of twenty-five dozen, but the Chinese dozen is ten, not twelve, as the American dozen is counted. The rice the Chinamen prefer is cooked to a jelly form. Shark's fins are a Chinese delicacy, and salted plums are also a delicacy. You may think these are queer things to want to eat, but you must remember that much that you eat would make a Chinaman shudder—that he cannot conceive how you can wear the clothes you do, and that our babies, with their full heads of hair, are hideous little monsters. It is a matter of education and custom.

Are They Heathen?

We refer to the people of India often as heathen, but they are very like Christians in some things, and very unlike some boys who would be very indignant if they were called heathen. In India a certain bungalow was overrun with mice. Sir John Crowe, who has lived in India and written a book about it, says that a Hindu boy was hired to set traps and dispose of the mice. He bought a number of traps, and in great triumph took his employer to show him that in every trap there was a mouse. The days went by, but there were just as many mice in the bungalow. The boy's employer asked him what he did with the mice.

"Have you set the traps?"

"Yes, sahib."

"How many mice did you catch?"

"Fifty, sahib."

"What did you do with them?"

"I let them out again."

"But," said the master, "they were to be caught and killed."

"Oh, sahib, I never kill anything," replied the boy.

Even insects that torment men are not injured by the Hindu children. When we see how cruel boys especially can be to dogs and cats, how ready they are to stone birds and rob birds' nests, one thinks that there are heathen at home.

Puss on the Bicycle

The newspapers are telling the story of a cat who is very fond of bicycle-riding. When he sees one of the boys getting ready to ride, he rubs against his legs and "mews" until the boy picks him up and puts him on his shoulder. When once mounted, puss holds on; it takes a "header" to throw him off. He will hold fast through mounting and dismounting, and enjoys the ride as much as his boy friends.

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Books and Authors

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending October 23. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Dr. W. T. Harris's *Spiritual Sense of Dante's Divina Commedia* has made its appearance in a new edition. It is one of the most fresh and suggestive American commentaries on the Florentine poet, and not the least interesting part of the book is the preface, in which Dr. Harris tells his readers how he became interested in Dante, and the various stages through which his opinion with regard to the author of "The Divine Comedy" passed. (Houghton, Mifflin & Co., Boston.)

Volume V. of Mr. Traill's *Social England* covers the period from the accession of George I. to the battle of Waterloo, and, like its predecessors, is a composite work prepared by various writers, and furnishing a record of the progress of the English people in religion, laws, learning, arts, industry, commerce, science, literature, and manners. (G. P. Putnam's Sons, New York.)

The Chiswick Press publications form no small part of Mr. William Morris's contribution to the restoration of the sense of the beautiful in modern life, and this was especially true when the books were from his own hand. The two latest volumes which bear this imprint contain *The Well at the World's End*, by the poet whose recent death has so visibly diminished the resources of contemporary English genius. These volumes are printed in the old style, bound in half cloth, uncut, with paper labels. The story itself is in the line of "The Story of the Glittering Plain" and "The Roots of the Mountains." (Longmans, Green & Co., New York.)

Professor B. W. Wells, of Harvard University, has followed his excellent book on "Modern German Literature," which appeared last season, by a companion volume on *Modern French Literature*, in which, against a historical background very carefully sketched in, the movement of letters in modern France is clearly and interestingly outlined. (Roberts Brothers, Boston.)

Mr. Andrew Lang, who has edited so many admirable story-books, contributes to the entertainment of the season *The Animal Story Book*, a volume of tales, collected from many quarters, in which birds, beasts, and fishes talk and act like other people. This volume has this to commend it, that, besides being interesting, it is instructive. (Longmans, Green & Co., New York.)——*Gaston de la Tour* is an incomplete posthumous work from the hand of Walter Pater—incomplete, that is, so far as the original design of the writer was concerned, but unusually complete so far as style, definiteness of thought, delicate and thorough organization, and beautiful workmanship are concerned. If it had been finished, it would have served as a companion-piece to "Marius the Epicurean." In its present condition it is far more finished than most works of literature which come from the press of to-day. (The Macmillan Company, New York.)

The Last Quarter-Century in the United States, two volumes by President E. Benjamin Andrews, constitutes a notable contribution to American history; notable because it deals with an important period concerning which there is little material to which the ordinary reader has access. The history is mainly political, though not exclusively so. We shall treat this work at length hereafter. (Charles Scribner's Sons, New York.)——*Grace Abounding in the Forgiveness of Sins* consists of four sermons preached by Dr. George F. Pentecost, Biblical rather than philosophical, evangelistic rather than theological, but in either interpretation of the Bible combining the old or forensic and the more modern or moral view of sin and atonement. (Bonnell, Silver & Co., New York.)

The Poems of Johanna Ambrosius have been translated by Mary J. Safford from the twenty-sixth German edition, and now appear with the imprint of Roberts Brothers (Boston) in an attractive and substantial volume. The poems were originally edited by Professor Karl Schrattenthal, and possess extraordinary interest, due not only to their own quality, but to the fact that the woman who wrote them was the daughter of an artisan and the wife of a peasant, who was accustomed to hard labor in the fields, but who also possessed in very considerable degree both the mind of the poet and the poet's power of expression.

Mr. E. H. L. Watson's *The Unconscious Humorist and Other Essays* is a volume of short papers reprinted in part from well-known English periodicals, and touching on such themes as "The Unconscious Humorist," "Bicycle Tours," "The Literature of Reminiscence," "The Enthusiast," and kindred topics. Mr. Watson is an agreeable writer, with an easy, comfortable style, who does not shock us by presenting new conclusions, but who pleasantly reminds us of a good many things we may have forgotten, and tells us a good many things we may not have known. (George H. Richmond & Co., New York.)

Professor G. C. Robertson's *Elements of General Philosophy* is a recent publication in the University Series, and the chapters were originally delivered in the form of lectures to a small circle of advanced students. (Charles Scribner's Sons, New York.)

A Quiet Road, by Lizette Woodworth Reese (Houghton, Mifflin & Co., Boston), is the pleasant title of a pleasant book of verses. There is almost a Stevenson flavor in some of the lines, and in others a suggestion of Matthew Arnold. This is rather high praise, to be sure, but the book deserves it. One does not read every day such poems as those on "A Street Scene," "To a Crocus," and those in memory of Keats and of Stevenson.——*Poems*, by Mr. F. B. Money-Coutts (George H. Richmond & Co., New York), is an attractively published book of verses. Some are good, others not so good, but they are all alive with a purpose, and this purpose has its appropriate effect even when the form is less felicitous than it might be.——*W. V., Her Book, and Various Verses*, by Mr. William Canton, exquisitely published by Messrs. Stone & Kimball, New York, is meaty reading in many of the "various verses," but is not so much that kind of reading as regards the prose. We commend to every one's perusal such good rhymes and songs and thoughts as those in the poems entitled "Trafalgar," "The Wanderer," "The Haunted Bridge," "When the Snow Lies Deep," and "Abba, Father."——*Posies Out of Rings*, by Mr. William Theodore Peters (George H. Richmond & Co., New York), is a volume of decidedly commonplace poems. The artistic dress of the book is more commendable than the book itself.

Mr. William W. Speer, the Assistant Superintendent of Schools of Chicago, has published through Messrs. Ginn & Co., Boston, *A New Primary Arithmetic for Teachers*. As we are well reminded, the opening years of this century found arithmetic only the science of figures, but later on arithmetic has become the science of number. Mr. Speer believes that the time has now arrived when arithmetic must take yet another stride and become the science of quantity. This change will lead more insensibly into algebra and geometry, and is at the same time a change from the mechanism of the subject to the study of the definite relations of things as to size or magnitude.

Mr. Rider Haggard's latest romance, *The Wizard* (Longmans, Green & Co., New York), is one of his best. It has all the vigor of the most popular of his other books, and has, too, a certain increased smoothness and naturalness of narration. The keynote of the book is that Faith still works miracles, and the story consists of the conversion of a tribe of savages in Africa by a missionary and martyr.——Mr. Stephen Crane, who has leaped to such international popularity as a story-writer, more especially through his "Red Badge of Courage," has now published, through Messrs. D. Appleton & Co., New York, *The Little Regiment, and Other Episodes of the American Civil War*. While it might be too high praise to say that this book will stand alongside his "Red Badge of Courage," yet there is in it exactly that quality which made Mr. Crane's first book famous. The volume contains six stories. They are all good, but perhaps the one which gives the name to the entire book is the best.——*J. Cole*, by Emma Gillebrand (T. Y. Crowell & Co., New York), is a bit of realism, in parts fairly well told. The sketch will probably attract numerous readers.——*An Evil Motherhood* is a very impressionist novel by Mr. Walter Ruding (George H. Richmond & Co., New York), and is a disagreeable affair pompously related. The plot consists in the description of how a man gets into an insane asylum, how he gets away, and the legal aspect of the case.——M. André Laurie's *Crystal City* has been translated into English, and is published by Messrs. Estes & Lauriat, Boston. The story is full of fire and go—perhaps a little too much French fire and go.——*Behind Manhattan Gables*, by Mr. Edward Augustus Rand (Thomas Whittaker, New York), is a story of New Amsterdam in the years 1663–4. This is an interesting and a profitable book, and those who have loved Washington Irving's descriptions and reminiscences will be especially glad to find something which in more than one page will bring back memories of the Addison of America.——Mr. Claud Nicholson has published what he calls a "development"—its other name being *The Ugly Idol*—through Messrs. Roberts Brothers, of Boston, and we have to say that it is perhaps better than some of the books published in the "Keynotes" series. One difficulty with this series has been that its title pages and covers, designed by Mr. Aubrey Beardsley, have sometimes prejudiced intending buyers into leaving the books alone.——*Master Ardick Buccaneer* is the latest addition to the "Town and Country Library," published by Messrs. D. Appleton & Co., New York. The book is by Mr. F. H. Costello, and has a pleasant far-away smack—the titles of the initial chapters being: "Of My Becoming a Seafaring Man," "Of the Brush with the Black Ship," "Of the Course of Events until we were finally South-bound," and so on, while the text is, of course, full of nautical flavor.——Mr. Thomas Cowan has published through Messrs. George H. Richmond & Co., New York, a story called *Daybreak*. The volume is illustrated with suggestive and commendable drawings by Mr. Walter C. Greenough. If any one wishes to know—and most people do—about satellites, the man in the moon, rapid transit on Mars, "more worlds than two," comets, etc., he would do well to read this "Romance of an Old World."——*The Pooles' Millions; or, The Story of a Card House*, by Julia McNair Wright (Congregational Sunday-School and Publishing Society, Boston), is a better than the ordinary Sunday-school story. The plot is that of two girls who have been brought up to believe that money was the greatest good in the world. Professor George Huntington has published through the same Society *The Rockanock Stage*. Here the Sunday-school reader may find villains instead of young ladies, and a detective tale to boot. We predict a considerable popularity for this volume among Sunday-school book readers.

Mr. William O. Stoddard has added to his laurels by *The Windfall*. (D. Appleton & Co., New York.) Mr. Stoddard's books may be read by old and young with real pleasure.——Mr. Hezekiah Butterworth has also been adding to his laurels by *The Wampum Belt; or, The Fairest Page of History*. (D. Appleton & Co., New York.) This is a tale of William Penn's treaty with the Indians. Mr. Butterworth has done excellent service in giving to us certain phases of American history and descriptions of the creators of American liberty in the form of stories, and, like Mr. Stoddard's books, these stories may be read by old and young with distinct pleasure and profit.——Another interesting book for boys, and for those older, too, is *Midshipman Farragut*, by Mr. James Barnes. (D. Appleton & Co., New York.) He will be a strange boy indeed who will not take a fancy to this book. Few heroes appeal more directly to boys than Farragut.——*The Rulers of the Sea*, by M. Edmond Neukomm, with illustrations by Messrs Roux and Benett (Estes & Lauriat, Boston), is a handsome book which ought to meet with a ready sale, especially in the coming holiday time. Old and young readers will be glad to have this graphic account of the Norsemen in America from the tenth to the fifteenth century. As M. Neukomm

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tells us in his interesting way of Vinland, the amazing civilization established by the Norsemen in America, we find ourselves turning page after page of the book hardly knowing whether we are reading history or romance, but sure, above all things, that the book is worth reading.——In the "War of the Revolution" Series, published by Messrs. W. A. Wilde & Co., Boston, we have *Three Young Continentals*, by Mr. Everett F. Tomlinson. The great popularity achieved by the first volume of this series will undoubtedly be followed by an equal popularity in connection with the second. The story consists of the adventures of three boys during the events which led up to the Battle of Long Island—a battle which at the time was thought to be a crushing defeat for our army, but which instead was the means of arousing the colonies to a sterner effort. Such books as those mentioned in this paragraph are among the best educators of our youth, both in history and in patriotism.

Mr. George Birkbeck Hill has published through Messrs. Houghton, Mifflin & Co., Boston, *Talks About Autographs*, and has dedicated the book to President Carter, of Williams College. This volume is one of the most beautifully issued books of the year, and will appeal with deserved force to bibliophiles, and to all interested in portraits, autographs, and facsimiles.

A supplement to Mr. John F. Sargent's *Reading for the Young* has been compiled by Mary E. and Abby L. Sargent, and published by the Library Bureau, Boston. The whole work is a capital and much-needed one, and the supplement consists of a classified and annotated catalogue, with alphabetical index and subject index.——*Field Flowers*, the Eugene Field monument souvenir, is indeed a small bunch of the most fragrant blossoms gathered from the broad acres of Eugene Field's farm. It is dedicated to the lovers of the chaste and beautiful the world over, and the volume is well filled with "the inspired thoughts of a gentle poet."——*Fifty Literary Evenings*, arranged for Epworth Leagues and the home circle by S. G. Ayres (Eaton & Mains, New York), is a little volume of slight literary value.——*The Story of a Busy Life*, being recollections of Mrs. George A. Paull, is a small volume published by T. Y. Crowell & Co., New York, and edited by the Rev. Dr. J. R. Miller. Mrs. Paull wrote upwards of thirty books, and led an unusually interesting life. The book is in many respects a helpful one.

Messrs. William A. and Arthur May Mowry have published a capital *History of the United States for Schools*. (Silver, Burdett & Co., New York.) In many respects this is a more attractive book for boys and girls than any we have yet seen on the subject. In the first place, the pages just inside the covers are taken up with colored representations of our various flags. Again, all through the book are scattered little squares in which are printed in small type certain interesting facts which bear more or less upon our history, such, for instance, as a very short description of printing, or of the Julian calendar, or of how the name Yankee arose. The illustrations are numerous, graphic, and well done. The salient facts are brought out in large type and are emphasized by blackboard analyses, which, reduced to the size of a page, make easy and profitable reading. There are chronological tables a-plenty, and an admirably ample index. There is also a table of supplementary reading for young people, which has been well prepared. As for the text itself, it is clear, concise, and to the point.——*Tudor Queens and Princesses*, by Sarah Tytler (Thomas Whittaker & Co., New York), is a volume describing the fortunes of Queen Elizabeth, Elizabeth of York, Margaret and Mary Tudor, the six wives of Henry VIII., and Bloody Mary. There is nothing particularly remarkable about this description, and yet it is fairly well done.——Mrs. Burton Harrison has published through Messrs. A. S. Barnes & Co., New York, *A History of the City of New York: External of Modern New York*, it being Chapter XXI., Volume II., of Mrs. Martha J. Lamb's "History of the City of New York." The book is profusely illustrated, and has been well and conscientiously prepared. It has, of course, a good index.

Mrs. Alice Morse Earle's latest contribution to the colonial field of social history which she is working up so delightfully bears the attractive title of *Colonial Days in Old New York*, and describes at length social life in the time when the city was under Dutch control. The book is strikingly bound in white and blue, with appropriate stamping. (Charles Scribner's Sons, New York.)——Mr. Robert Howard Russell knows how to travel pleasantly and to give a very pleasant report of his journeyings. In *The Edge of the Orient* the reader is taken into that picturesque and fascinating borderland between Europe and Asia which may be said to begin with the Balkan regions and to end at Damascus. Mr. Russell's text has the support of a large number of capital reproductions of photographic views of localities, buildings, and persons. (Charles Scribner's Sons, New York.)

The heroic self-denial of the Countess Schimmelmann, of Holstein, Denmark, in behalf of destitute sailors and their families, is well known. The story of the noble lady's life reads like a religious romance. Pastor Otto Funcke, through whose earnest words the Countess was first aroused to recognize the close relations that exist between the men of all classes as a great human family, has written a sketch of this lady's life, which she has revised, and to which she has added a brief account of the period that preceded her awakening. The Countess grew up in a home maintained as the rank of her father demanded, and passed thirteen years as maid of honor to the Empress Augusta in the Court of Berlin. At thirty she began her work among the sailors, and was imprisoned in 1894 as insane by her relatives. The sketch is dramatic, bears the impress of truth, and is as absorbing as a novel.

Probable Sons is the title of a book by the author of "Eric's Good News." (Fleming H. Revell Company, New York.) It is but necessary to explain that "Probable Sons" is a little girl's way of pronouncing Prodigal Sons. The book has a false note inseparable from such a distortion of language.

A volume of fresh and brightly written tales of New England life is Susan Hartley Swett's *Field Clover and Beach Grass*. (Estes & Lauriat, Boston.) The stories have native humor and racy characters.——*The Washer of the Ford*, by Fiona Macleod, contains many "legendary moralities and barbaric tales." The author has a curious knowledge of Irish antiquarian lore, and treats the legends and romances in an imaginative and often poetic way. As in her other strange book, "The Sin-Eater," the note is sometimes forced.

Laura E. Richards has the pleasure of seeing "Fifth Thousand" written on the title-page of *Some Say*. (Estes & Lauriat, Boston.) It is a story of New England life in a New England village. It introduces a mother who is an unconscious actress—who uses her gifts to accomplish her purposes—and two venomous old women. The love story is not forgotten in the delineation of character.——Two dainty "every-day" books from the Knickerbocker Press (G. P. Putnam's Sons, New York) have just been issued. One is entitled *Concerning Friendship*, compiled by Eliza Atkins Stone, and contains selections from authors from Chaucer to the present time. The other, *What Men and Women Have Said About Children*, compiled by Rose Porter, contains selections from Plato to Matthew Arnold and Eugene Field. This book devotes a month to each author, except December. For this month the selections are from American authors.

Housekeepers will welcome *The National Cook-Book*, by Marion Harland and Christine Terhune Herrick. (Charles Scribner's Sons, New York.) The authors state in the preface that the thousand recipes in the book have been carefully tested, and gives the assurance the housekeepers need. The recipes are compounded with a full knowledge that the wives compelled to consider their expenditures are the ones who need the knowledge and skill placed at their service by these writers. Neither Marion Harland nor Christine Terhune Herrick needs an introduction to American housekeepers.

New England stories of struggle, hardship, and disappointment, but with the rigid honesty that prevents any hesitancy in the choice between good and evil, have been increased by the addition of *Pennyroyal and Mint*, by Sophie Swett. (Estes & Lauriat, Boston.) This is a collection of short stories, the first and longest giving the title to the book.

Children's Singing Games, arranged and illustrated by Eleanor Withey Willard (F. A. Stokes Company, New York), unfortunately bears the title of a book published by the Macmillan Company, New York, that reached its second edition at the holiday season last year. The latter book is a valuable contribution to the literature of children's games, as it not only contains the games and music adapted to them, but gives the history, or, more properly, the evolution, of the children's games, written by the editor, Alice B. Gome. The book published by the Frederick A. Stokes Company is a less expensive book than the book published by the Macmillans. The games are about the same in both books—"London Bridge," "Oats, Peas, Beans," "Here We Go Round the Mulberry Bush," "Little Sallie Waters," and other street games, which Miss Gome traces back to their roots in folk-lore, and to which she gives a historical as well as a literary value. Miss Willard suggests using the games for children's entertainments.

A book intended for school-room work is *Pictures in Language Work*, by E. W. Weaver. (C. W. Bardeen, Syracuse, N. Y.) This book is in its seventh edition; why it should be is a mystery, for the drawings are very poor, and such as any teacher or parent having an appreciation of art would never put into the hands of children.

The Quilting Bee, and Other Rhymes, by John Langdon Heaton (Frederick A. Stokes Company, New York), is a delightful little volume of what one might call homely verses. They have to do with the every-day events of life, and with that world-moving emotion, love. Some of the verses are delightfully musical and some strongly suggestive of prose.

The mother who is uneducated to-day is so through absolute ignorance of her duty, or through choice. It would be interesting, if one knew, to announce the number of books designed for the education of mothers that have been published in the last five years. Among the last to come is *Mother, Baby, and Nursery*, by Genevieve Tucker, M.D. (Roberts Brothers, Boston.) This book, while written from the professional standpoint, is intended to reach the intelligence of the layman. Every subject from heredity to the child's clothes and appointments, and what might be called the etiquette of the nursery, is touched upon. The book would be particularly valuable to the mother living in regions remote from the doctor and trained nurse.

The tender, sympathetic story of *Toinette's Philip*, by Mrs. Jameson, is still fresh in the memory of the readers of "Harper's Round Table." These readers and many others will gladly welcome *Seraph, the Little Violiniste*, by the same author. (W. A. Wilde & Co., Boston.) The events occur in New Orleans, and the child life and negro devotion make every chapter a story of love and unselfishness that seem natural. The charm of Mrs. Jameson's stories is in the refinement of feeling and expression that controls her characters, no matter how deep their poverty.

The Blue and the Gray is a war story by Oliver Optic. (Lee & Shepard, Boston, Mass.) In the War of 1812 Series, published by the same house, is *Tecumseh's Young Braves*, by Everett T. Tomlinson. The story of an old mine, by George Manville Fenn, entitled *Beneath the Sea*, has just been issued. (Thomas Y. Crowell & Co., New York.) The old mine is made the temptation of many, and in the end is destroyed by water.

Miss Pauline King, whose "Paper-Doll Poems" was recently noticed in these columns, is to be welcomed to the ranks of the children's writers. Her versatility is shown in the two books written for this holiday season. "Paper-Doll Poems" is for the tiny ones. *Christine's Career* (D. Appleton & Co., New York) is a charming story of a group of boys and girls. Christine herself develops into a womanly, home-loving girl. There is a charming artist father, a wise, loving aunt, who must have been a post-graduate in

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child-study, she understood her nephews and niece so perfectly. A musically gifted cousin and a manly boy friend make a group that it is a pleasure to introduce to our young readers.

The granddaughter of Oliver Cromwell is the central figure of the strong dramatic story *By the North Sea*, by Emma Marshall. (Thomas Whittaker, New York.) It is a deeply religious story, free from sentimentalism. The same house issues a beautifully bound book, *On Schedule Time*, by James Otis, a writer well known to the younger readers of The Outlook. "On Schedule Time" is a camping story of incident and experience. The dramatic is not absent, and the story is always interesting.

The Girl at the Tower House, by Agnes Giberne (Thomas Whittaker, New York), is hard to classify. It is a love story, but written in so childish a vein that it can hardly be intended for adults. A girl, through a mistaken sense of duty, marries a very noble-hearted man without loving him. She tells him brutally that she does not love him; that their marriage is a mistake. She makes occasions to repeat this, as though she enjoyed his sufferings. There is a true friend and another love story. In spite of the happy ending—for the wife discovers that she loves her husband—the book is unpleasant reading, and is not the book to put into the hands of a young girl.

The Village of Youth, by Bessie Hatton, illustrated by W. H. Margetson (Frederick A. Stokes Company, New York), is a collection of delightful fairy tales. It is a pity that, designed as it is for young readers, the paper should be so highly calendered and the type so small.

The Lothrop Publishing Company, of Boston, are sending out their holiday books. First among them is *The True Story of Abraham Lincoln*, by Elbridge S. Brooks. This life of the great President is written for boys and girls of from twelve to sixteen, and is told from the personal standpoint of one who saw Lincoln as a boy, and to whom he was a hero. *The Ponkaty Branch Road*, by Sophie Swett, is the title given to three short stories bound together. The stories are New England stories of poverty and moral strength as well as weakness. In the end all goes well with everybody, and the reader is happy. *The Children's History Book* is a collection of stories—twenty-four—by popular writers, Hezekiah Butterworth, Olive Risley Stewart, Jane G. Austin, Kate Upson Clark, and others. The stories are founded on incidents in American history. For the boys and girls old enough to read *Bible Boys and Girls*, the Bible is the better book. For the children too young to read it, the stories told by one who loves the Bible make a far better introduction. The authors, Calvin Dill Waters and James Knapp Reeve, have done their work with a reverent spirit and with knowledge. It is a pity that such books must be written to reach the children who never see the Bible a familiar book in their homes. *Isla Heron*, by Laura E. Richards, is a weird, strange story of two orphan children and an old fisherman on a rocky island. The story is painful, but it has many dramatic situations. A charming story, in which judicious selections for children's reading from Shakespeare, Blake, Jean Ingelow, Shelley, Burns, "H. H.," and others are woven, is *What the Dragon-Fly Told the Children*, by Frances Bell Courser. *The Boys of Clovernook*, by Mary Barnes Beal, suggests "Aunt Jo's Boys." These Clovernook boys are younger than Aunt Jo's boys, but are almost as entertaining. *Rhymes for My Little Ones*, by Adolphine Hingst, illustrated by G. W. Picknell, contains some musical verses.

The attempt of a young girl, suddenly thrown on her own resources, to make a living for herself and her mother is the story of *Elinor Belden*, by Lucy C. Lillie. (Porter & Coates, Philadelphia, Pa.) The change in the literature written for children is very marked this year. Almost all the books introduce a love story, or suggest a budding love story. In one of the most charming the boy hero, an attractive, manly boy, gives the little girl of eleven a ring, which she is allowed to retain. It is the emblem of friendship, but it suggests what the close of the story clearly indicates.——*A Little Daughter of the Sun*, by Julia Dabney (Roberts Brothers, Boston), begins as a charming young folks' story—a fascinating child winning her way to a lonely, disappointed woman's heart. But the love story soon begins, and the story is for adults written in a juvenile style.

The same house has published three children's stories. *Jerry, the Blunderer*, by Lucy F. Wesselhoeft, is a boy's story. The author calls it "a fable" for children. *The Cape May Diamond*, by Evelyn Raymond, is a girl's story. There is a sugar-coated pill of moral teaching—the influence of an untrained child on a selfish rich child leading to the development of both into noble types of American girls. (Same publishers.) *The Black Dog, and Other Stories*, by A. G. Plympton, is open to question. The first story, "The Black Dog," gives a description of a little girl changed into a black dog. "A glance at her hand told her why; the fingers and thumb had all grown together in her sleep, and as she sat, spellbound, staring at the strange sight, she found it was fast being covered by long black hairs, until it completely resembled a dog's paw. In trying to call Black Cupid she discovered her voice was now nothing but a bark. Instantly she realized the fact that she was being transformed into a dog. She had wickedly tried to shake off the responsibilities of a human being and to enjoy the careless life of a puppy, and this was the punishment." Whether such a story can ever be helpful to a child young enough to be interested in it is very doubtful. There is no question that this method of teaching children is decidedly unpleasant. It ends in this same child, who is being so punished, discovering at the close of the story that "her only duty was to swing in her hammock on deck and enjoy life on the beautiful sea—a pleasure that was hers by right of past duties faithfully performed." It is not insinuated that the child has put off the body of flesh in order to have earned her reward. The other stories contained in the book have better morals. (Same publishers.)

Messrs. E. P. Dutton & Co., New York, publish *Katharine's Keys*, by Sarah Doudney. This is what might be termed a love story for young girls. It is an English story of the usual order of the class to which it belongs, with the heroine disappointed in love, and from this disappointment learning unselfishness.

Only Susan, by Emma Marshall, is a story of a little girl's life divided into three books—Childhood, Later Girlhood, Womanhood. The story is distinctively a religious story.

Little Belles and Beaux is a beautifully illustrated book for the little folks. There are several full-page color plates by Francis Brundage, with decorative borders and smaller illustrations by Elizabeth S. Tucker, who is also the author of the poetry and the short stories. (Frederick A. Stokes Company, New York.)

The day of realism in children's books has come. *The Scrape that Jack Built*, by Ottilie A. Liljencrantz (A. C. McClurg & Co., Chicago), leaves nothing to the imagination. The boys and girls have their preferences for each other, which are made the basis of puns and jokes in their daily intercourse. There are the usual number of sugar-coated moral pills, and one paragraph of common-sense analysis on true honor is made to do duty for pages of sentimental incident and conversation to prove that the highest honor is "not to tell."

If the author of *A Little Girl in Old New York*, Amanda M. Douglas (Dodd, Mead & Co., New York), faithfully depicts the manners of the children of the time of which she writes, we can never with justice refer to "the good old times" when children were simple-hearted, were children. A boy of thirteen and a girl of eleven who arrange to go walking, using a sister—a child of eight—of the boy to accomplish their ends, are too sophisticated for that early period when Bond Street was "away up town." The mother of the "Little Girl" is an unpleasant mother; the charming father and "Little Girl" do not compensate for the loss of a sympathetic mother.

Among the first of the books to appear annually at the approach of the holiday season is *Witch Winnie*, by Elizabeth W. Champney. (Dodd, Mead & Co., New York.) This takes up the artist career of that growing young woman, whom we have watched since her school-days, and the love story of her friend. Incidentally there are chapters on Dutch art and artists, and a sketch of the artist colony at Laren.

A story of girl life with the wholesome life in a New England farmhouse is the story of *The Orcutt Girls*, by Charlotte Vaile. (W. A. Wilde & Co., Boston.) The sisters, ambitious for learning, become "roomers" and board themselves while students at the village academy. It is a strong, helpful story.

Mrs. Molesworth, in *Philippa* (J. B. Lippincott Company, Philadelphia), has come very near writing a story for adults. It may be that she means her stories to grow up with her first audience. This story begins with a young girl in society, and has the usual well-connected family with no money, who succeed in concealing their financial affairs with tact.

Betty of Wye, by Amy Blanchard, illustrated by Ida Waugh (J. B. Lippincott Company, Philadelphia), is the story of a little Delaware girl who grows from a turbulent girl into a loving and lovable woman. The book gives many suggestions that will help a reckless girl to see the beauty and value of a knowledge of conventionalities and obedience to accepted standards.

The story of "The Dog of Flanders" has made every reader comprehend the power of dumb, unquestioning love to move the world in which it lives. Every dog-lover becomes Ouida's debtor for that story. *In Two Little Wooden Shoes*, Louisa de la Ramée ("Ouida") (J. B. Lippincott Company, Philadelphia) tells the story of a little girl of Flanders who loves blindly, unquestioningly, and whose innocence and ignorance save her from the wolf in lamb's clothing. The story leaves moist eyes and a feeling of sadness, with an undercurrent of joy, as the penalty of reading it.

There is no reason in these days why any boy or girl should go to college ignorant of its customs, standards, conventionalities, or temptations. *Gypsy's Sowing and Reaping*, by Elizabeth Stuart Phelps (Dodd, Mead & Co., New York), is one of several books written for the "young person." It follows students through from freshman to senior year with faithful, intelligent detail of college life. Miss Phelps tells with charming directness the story of a loving younger sister's influence on a college boy.

The little orphan twins are lonely and sad, for they have discovered that in the world they are the only two, and that nobody wants them. The fairy Heartsease discovers them when she is in the garden. In fairyland that night she tells the story of the two lovely children. The fairies all become interested, and are anxious to make the children happy. Queen Titania holds a session and the plans are made. From that moment the twins are so happily busy, make so many discoveries of lovely people and things, that they never know one moment of loneliness. At last a sweet lady finds them and loves them. The twins, in talking over their beautiful experiences, decide that the most delightful of all is "that somebody in the wide world wanted them, and they were going home to her." This is the story of *To Tell the King the Sky is Falling*, by Sheila E. Braine, illustrated by Alice B. Woodward. (Charles Scribner's Sons, New York.)

The toads, the fishes, the seals, the birds, and many creatures the world never saw try to tell stories to Girlie, *The Wallypug of Why*, by G. E. Farrow, illustrated by Harry Furniss and Dorothy Furniss. (Dodd, Mead & Co., New York.)

—Mr. Ford writes from London that before the end of this month the first of Mr. Henley's twelve volumes of Byron will be published. It is good to see that it will appear at a reasonable price, and is not to be launched solely in one of those exasperating editions which "connoisseurs" alone may possess. They will be provided with a six-guinea edition, of course, and much may it profit them, but the public is to be blessed with a set of convenient and well-made octavos at less than $2 each.

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The Religious World

The Disciples of Christ

Their Annual Missionary Conventions

From Our Special Correspondent

I.—WOMAN'S BOARD OF MISSIONS

The annual Missionary Conventions of the Disciples of Christ, held at Springfield, Ill., October 16–23, were composed, properly speaking, of three separate conventions—the Christian Woman's Board of Missions, the American Christian Missionary Society, and the Foreign Christian Missionary Society. Combined they constitute the General Convention of this young but vigorous and rapidly growing Church, which, according to the report of the Statistical Secretary, has a membership of over a million and is increasing at a rate unparalleled in the religious history of this century. The Convention opened on Thursday evening. The Woman's Convention occupied Friday and Saturday. Mrs. O. A. Burgess, of Indiana, presided. The Woman's Board carries on missionary work in Mexico, Jamaica, and India, besides doing a great work in the United States, both along the lines of evangelism and of education. In these fields about fifty missionaries are supported, whose efforts have been abundantly blessed. Besides the National Board, which has headquarters at Indianapolis, most all the States have organizations which look after the territory under their several boards. There are 1,745 auxiliary societies in this organization, with a total membership of 29,511. Contributions last year were $50,289.52, which, added to the income from other sources, brings the total of receipts to $61,122. This Board is doing a special educational work by maintaining Bible chairs in connection with the Universities of Michigan, California, and Virginia, which, as far as tried, has proven a wise and fruitful undertaking. The lectures at Ann Arbor were taken the first year by fifty-two, the second by fifty-four, and last year by ninety-five students. So successful has been this department of work that the Universities of South Carolina, Colorado, and Georgia have asked for a similar work. Another special and successful enterprise of these good women is that of the Junior and Children's Mission Bands. They help to support a number of children on the mission fields, to build stations, and to increase the evangelistic fund.

II.—THE AMERICAN CHRISTIAN MISSIONARY CONVENTION

Lord's Day of Convention week at Springfield was one of great spiritual delight. J. H. Garrison, editor of the "Christian Evangelist," preached the sermon. In the afternoon a great communion service was held at the Second Presbyterian Church, conducted by a number of the oldest preachers in attendance. Monday morning the American Society took up its convention work, and occupied the time until Wednesday noon. This Convention included the branches of Church Extension, Negro Education and Evangelization, Ministerial Relief, National Sunday-School Work, the General Educational Work, City Evangelization, and National Christian Endeavor Work, besides the general missionary enterprises of the Society in the United States. All these Boards made reports on the past year's work, and recommendations for the ensuing year. The Convention is not legislative or judicial; it makes no laws for the government of the churches, and passes no judgments on the teaching or theological positions of professors and preachers. It is simply representative of the churches exclusively along the lines of missionary enterprises. When Secretary B. L. Smith came into office a year ago, the Society was $8,600 in debt. Since that time he has paid all debts, met the current expenses without any diminution in the work, and reported a small balance in the treasury, which is a great work, considering the financial condition of the country. Secretary G. W. Muckly reported that the Church Extension Board has assets amounting to $250,000, $130,000 of which is in cash and $120,000 in good notes and pledges; the receipts for the past year were $34,000; and forty-seven churches have been helped during the last twelve months. During the eight years of the Society's work over $60,000 have been paid back for loans and have gone out again to help other churches. In all 306 churches have been helped. Secretary C. C. Smith, of the Board of Negro Education and Evangelization, reported that receipts for the past year amounted to $11,444; that the schools at Edwards, Miss., Mount Willing, Ala., and Louisville, Ky., are in a flourishing condition, and that the outlook is the brightest and best in the history of the Society's work. This is one of the great problems confronting American Christendom—the second emancipation of the Afro-American race—for which no adequate solution has yet been found. E. W. Dorst, city evangelist of Chicago, gave the Convention a glowing account of his work in that city. Within the last year he has placed four churches and three missions in the metropolis of the West. The Ministerial Relief Fund is only one year old. It has assets valued at $8,000, and is constantly growing. One of the most encouraging reports to which the Convention listened was made by Statistical Secretary G. A. Hoffman, of St. Louis, who said that the Disciples now number in the United States 1,003,672 communicants; Sunday-schools, 6,657; pupils and teachers, 699,531; Christian Endeavor Societies, 3,766; ministers, 5,360; church property valued at $15,805,557. The reports of the National Bible Schools, the National Christian Endeavor Superintendent, the Educational Board, all indicated prosperity and progress, but we cannot give detailed accounts of their work.

III.—FOREIGN CHRISTIAN MISSIONARY CONVENTION

President C. L. Loos, of Kentucky, called the Foreign Christian Missionary Convention to order at noon on Wednesday, and closed its final session late in the evening of Thursday. The year's work had been the greatest in the history of the society. Something over $93,000 was contributed last year, which is a gain of more than $10,000 over the previous year. This society has been adding to its missionary force in several of the old stations, and opening up new ones. The addresses—"The Business of Missions," by Professor R. T. Mathews; "Preparation for Missionary Offerings," by George Dorsie; "Children's Day," by John H. McNeill; "Missions to the Heathen Before the Time of Christ," by President J. W. McGarvey; "The Night Cometh," by B. B. Tyler; "Spiritual Power in Missionary Service," by J. J. Haley, and "Our Missions and Missionaries" (illustrated), by A. McLeon and J. H. Wright—were of the highest order intellectually and spiritually, and electrified the Convention with missionary enthusiasm. A congress on The Success of Missions (1) in Commerce, (2) Among the Heathen, and (3) Among the Churches at Home, proved to be of great value. The reports from the workers in the foreign field, giving the story of their efforts, their successes and failures, are perhaps the best yet made. They are all happy and hopeful in preaching Christ. This series of Conventions passed certain resolutions in relation to the Christian Endeavor Society which no doubt will meet with the approval of the Christian Endeavor movement in general as well as the churches at large. They recommend that the various State Conventions recognize the Christian Endeavor movement on their programmes, that no appeals be made to the Christian Endeavor Society as such for special objects, and that the Societies of Christian Endeavor be requested to contribute all their means through the regular church channels already provided for such purposes. This will indicate the deep sympathy of the Disciples of Christ toward the Christian Endeavor movement, and also their desire to maintain the supremacy of the Church over every auxiliary organization of church forces. The series of Conventions finally closed Friday, the 23d, at noon, and as the twelve or thirteen hundred delegates bade adieu to the capital of Illinois, they expressed in the highest degree their appreciation of the Christian courtesy shown by the Springfield church and its cultured pastor, the Rev. A. P. Cobb, by the citizens of Springfield and the public press for unstinted kindness, and to the State for the privilege of holding the sessions of this great conclave in the Hall of Representatives in the Capitol building. The next National Assembly of the Disciples of Christ will be held at Indianapolis, Ind., October 3, 1897. Thus closed one of the greatest religious Conventions of the year, and one of the best in the history of the Disciples of Christ.

The Sheats Law Dead

No more infamous legislation has been attempted since the close of the war than the Sheats Law in the State of Florida. It was aimed against the Orange Park School. The law made it a crime for white and colored children to be taught in the same school, whether the school were public or private. After a full hearing on the subject, the Court has decided that the law is unconstitutional. It will be remembered that seven teachers of the school were indicted and bound over to appear before the Circuit Court at its October term. The defense very properly refused to take advantage of any technicalities, and insisted on having the question settled on its merits. The spirit of the man who proposed the law may lead to other attempts at similar legislation, but we do not believe that the sentiment of his own State, or of other States in the South, will be with him. There are signs that the Southern people themselves are about to lead in the recognition of the manhood of the colored man. Doubtless there are many who represent the old régime who will resist all they can; but the New South we believe will not submit to many more such stains upon its honor as the Sheats Law surely was. There was no more thrilling moment in the recent meeting of the American Missionary

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Association in Boston than when the telegram from Mr. Perry was read, which announced: "Sheats Law this day declared unconstitutional and void." It was worth all the expense and difficulty which has been caused to have this issue squarely met and decided as it has been in the interests of humanity and righteousness.

"The Circle of Divine Ministry"

We hardly know, whether a mention of the movement of which we are to speak belongs in the "Religious World." It is interesting, to say the least. "The Circle of Divine Ministry" is reported to us by one of its officials as being composed of small groups of "earnest truth-seekers who have met at regular intervals for silent ministry through concentrated thought." A meeting was held April 16, 1896, for the purpose of uniting the members of several of these circles "to promulgate through organization the truth taught in Divine Science." Rooms have been secured at 58 West Thirty-third Street, New York, which will be opened for meetings about the first of November. "The noon hour will be daily kept for silent ministry." We do not wish to seem to criticise what is without doubt the work of earnest and noble spirits, but we cannot help wondering if any members of this circle really understand the following quotation: "The whole work is to be carried on with Impersonal Truth as its Guide; Divine Principle its foundation; all personalities standing as willing servants, never as rulers. In the views presented of the Great Sphere of Truth variety will tend toward unification as the vision clears and broadens." We confess that the idea of impersonality as a guide is too mystical for our prosaic minds. Possibly the Buddhists would be able to grasp it, but Occidental thought has never yet had a place for impersonality as a guide and director over personality. Our own feeling concerning this movement is that the earnestness and devotion of those connected with it accounts for the good which it does, and that no explanation of its results is to be found in the theories by which it is commonly attempted to explain them.

Viscount Halifax and the Church of Rome

The late meeting of the Church Congress of England was held in the old town of Shrewsbury. As we have read the proceedings of the various meetings we have found but two or three items which will interest American readers. One which seems very singular to us is the open advocacy of co-operation between the church and the public-house, or saloon, in the interests of good morals. Such suggestions are seldom heard in this country, and the number of those who make them on the other side is rapidly diminishing. But to our mind the most interesting of all the papers was that in which Viscount Halifax expressed his opinion concerning the recent Papal Bull. It will be remembered that Lord Halifax is the most conspicuous leader of the extreme High Church party which has been seeking recognition of Anglican Orders from the Pope. From the report of the address in the "Christian World" we quote as follows:

"In regard to our relations with the Church of Rome," he said, "while it is absolutely vain to expect that England would ever accept the idea of the Papacy as we have been accustomed to have it presented to us, we could never hesitate to admit whatever can be shown to be in accordance with the will of our Blessed Lord, and the teaching of the Primitive Church." It would, he asserted, have been a great happiness if Rome had done the Church of England justice. It would not only have removed a great obstacle to reunion, but it would have inclined the minds of all to listen favorably to explanations which might have prepared the way to peace. Not for a long time would Rome have such an opportunity again. A careful study of the Bull, Lord Halifax continued, necessitated the conclusion that the point at issue had not been so much the validity of English Orders as the reopening of a matter already decided by the Holy Office in 1704. The alleged defects in the form and intention which the Pope's letter found in the English Ordinal had by anticipation already been answered by Roman theologians, and dismissed as worthless. In concluding, he said St. Paul, in a matter which he considered vital, withstood St. Peter; and the Bishops in communion with Canterbury might cite his example, and reply to Peter's successor that in the matter in which "he walks not uprightly, according to the truth of the Gospel," they, too, would "withstand him to the face," and would know how to defend the position and rights of the churches committed to their keeping by the great Head of the Church.

Rev. W. Robertson Nicoll

Among the eminent visitors to our country from Great Britain this season is the Rev. W. Robertson Nicoll, who during the last few years has come into great prominence as an editor and author. He was first widely known when he was chosen to succeed the late Dr. Cox as editor of the "Expositor." About the same time, or very soon after, the publication of the "British Weekly" was begun by Hodder & Stoughton, and Dr. Nicoll became its first editor. He also started the "Bookman." Poor health turned Dr. Nicoll from the pulpit to journalism. He has no reason to regret the course which Providence has marked out for him. He is a born editor. He has a scent for men of genius as keen as a hunting-dog for game. To him belongs the credit of having discovered the great gifts of Barrie, Crockett, and Ian Maclaren. Many of their writings first reached the public through the columns of the "British Weekly." Dr. Nicoll came to this country in company with Mr. Barrie, and we believe that they are traveling together and expect to sail for home early in November. Few men have accomplished larger results in the same length of time than Dr. Nicoll. We shall be much surprised if his visit to this country does not yield him more than renewed health, and if the columns of the periodicals of which he is editor do not prove him to be a shrewd observer and an accurate chronicler. He is one of the men whose utterances should be carefully watched, for he has an eye both for the strong and weak points in life and society.

Fifty Years a Missionary

The Rev. S. B. Fairbank, D.D., has just completed fifty years as missionary in India. He went to the American Marathi Mission in Bombay in the fall of 1846. His work has been at Ahmednagar, Bombay, Wadale, and since 1889 most of the time at Kodaikanal, in South India. During all these years he has been only three times on furloughs to the United States, and he hopes to end his days in India. During his first years there he did much literary work in connection with the management of the Mission Press in Bombay. He has established mission stations in various country districts at a distance from the large cities, preaching and superintending Sunday-schools, where now have developed churches and large Christian communities. Dr. Fairbank has gained much influence and helped the people in the country districts in which he has lived by his study of agriculture and introduction of implements and methods adapted to make their labor more efficient and productive. He has given the people an object-lesson in his experimental farm, which bore larger crops than those of his neighbors. This he did not only to help the people financially, but to promote self-support in the village churches by producing a thrifty farming community. Dr. Fairbank also has done much for music in India. He translated, composed, taught, and encouraged it. He also has had a strong liking for natural science, and studied and wrote much along that line. His studies have helped him to retain a freshness and alertness of mind which makes him even at the age of seventy-four a very acceptable preacher, both in England and Marathi. In the community where he has lived he is looked up to with reverence and affection by all classes. We have condensed the above from a letter to a Bombay paper signed "R. A. H.," which we presume to be the Rev. Robert A. Hume. He says: "The secret of Dr. Fairbank's usefulness lies, of course, in his character, of which the first trait is transparent truthfulness, and the second is sympathy. These traits have been connected with versatile gifts. His truthfulness makes men trust and honor him. His sympathy has led him to appreciate all good traits in the Indian character, and to like the Indian people more and more." Dr. Fairbank is father of a family of missionaries; his two sons are working in India; his eldest daughter, Mrs. T. S. Smith, is in Ceylon; his third daughter, Mrs. R. A. Hume, is at Ahmednagar; and other daughters are pursuing their education in America, hoping to return to India as missionaries.

Prison Chaplains

A Congress of the Chaplains of the various State prisons in the United States was held in Milwaukee beginning September 29. The Congress was in session three days. Among the resolutions adopted were two worthy of mention. They are as follows:

Resolved, That we desire to be reckoned with those honored wardens who have borne testimony, as we think, for the cleanness of the prison, for better conditions of study in the prison, for the health and good habits of prisoners, and for their quickened ambition, by advising against the use of narcotics in our reformatory institutions.

Resolved, That we confidently look forward to the time when the obligation to seek the reformation of offenders will be recognized wherever Society deprives them of their liberty, and to that extent become especially responsible for their welfare.

This testimony is valuable. No class of men who have to do with the inmates of our prisons study the prisoners with more care than the chaplains, and their recognition of the obligation of the State to seek the reformation of offenders is of great value. It is high time that the fact were more clearly appreciated that the State itself is largely responsible for the crime committed by those whom it punishes. It cannot be said that it is altogether responsible, or is so far responsible as to excuse those who do wrong; but the State allows the conditions which make criminals possible, and is, therefore, a partner in much, if not most, crime. The least it can do in justice is to seek the reformation of those whose lives have been blighted by the conditions which it permits, and often profits by. One of the interesting features of the Convention was a paper by Chaplain W. J. Batt, of Concord, Mass., entitled "Can the Grade of our Chaplains' Service be Raised; and if so, How?" Any one who knows the work which Mr. Batt has done for many years at Concord can answer the question even better than Mr. Batt has in his admirable paper. If any one really desires to know how the grade of the chaplains' service can be raised, let him go to the reformatory at Concord and see the wonders which Mr. Batt himself has accomplished.

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The Home Club

A Co-operative Employment Bureau

Several months ago we referred in The Outlook to a Co-operative Employment Bureau that had been established in New York City. We have received from the Secretary of the Employment Bureau a report of the year's work. In a letter accompanying this report the Secretary says that the Co-operative Employment Bureau has been a great success; 660 people have registered in the office during the year. Of this number 483 were placed in situations. The Bureau supplies governesses, trained nurses, and household servants, who are recommended only by people of known standards. It is the hope of the Employment Bureau to establish an industrial school in which young girls can be trained to domestic service. The Bureau, in order to remove what is so disagreeable in the ordinary employment bureau, employs the applicants for situations in hemming towels, which are sold to subscribers and their friends. An annual subscription of six dollars entitles subscribers to the use of the Bureau at a reduced fee of $1.50. The managers will make personal investigations of the references of employees for an additional fee of fifty cents. The Co-operative Employment Bureau is located in the Chauncey Building, 331 Madison Avenue, corner of Forty-third Street.

The New Knowledge in the Home

A correspondent sends us the following letter, which is one of the most hopeful signs of the times. That we are living in an age of progress is acknowledged. Every field and avenue of employment and enjoyment and education aims at perfection. It would be strange if this did not react on the home, if the home did not get the reflex of this cumulative knowledge. We have really reached the point where home science bears the same relation to the home to-day that new theology does to religion. We have new interpretations in every direction, and the following letter shows that the most conservative of all women, the wives and mothers on farms, have realized that intelligence means economy of effort, economy of strength, economy of money. To secure the maximum of results with the minimum of effort is the aim of every intelligent woman to-day. That there is still tremendous waste of thought, of energy, of time, is true, but we are in the transition stage. The old has not been entirely replaced by the new. Only the more advanced are able to conserve what is good in the old and add to it the cumulative knowledge of years. With knowledge comes a sense of proportion, and when a woman has acquired a sense of proportion she has learned the art of living.

At the Illinois State Fair a movement has been inaugurated which is one of the most important within the purposes of the Fair.

For years attention has been given to the best methods and appliances for the production of food, but the best methods and appliances for the preparation of food and their ultimate benefit to man have been entirely overlooked. The advance step in progress now, therefore, calls for this department, and an introductory work has been begun through the efforts of the Domestic Science Committee, which is composed of Mrs. Henry M. Dunlop, Chairman, Mrs. John M. Palmer, and Mr. L. H. Coleman, and Miss Emma C. Sickels, Secretary and Organizer of the National Domestic Science Association.

Although the time and means have been limited for this beginning, an exhibit has been made of many of the most improved cooking utensils and appliances. Health foods and standard food materials were found here, which can be relied upon by housekeepers for best results. An electrical chafing-dish, electrical stove, and other electrical utensils, an Aladdin oven and other kinds of stoves, were in constant operation.

From half-past nine in the morning to half-past ten, and from two to three in the afternoon, practice cooking-classes were conducted daily. The classes were composed of eighteen Springfield girls about fourteen years of age, who, under instruction, publicly prepared the food, learning the reasons for and effects of each step. A review and recitation of the lesson followed the practice class. Not only was attention given to cooking, but to that no less important part, the housekeeping, as shown in the care of the utensils and the room. The lessons were a progressive series of simple dishes selected with reference to their most practical use at home, and were also an object-lesson to the public as to the need and practicability of this department.

Cooking-Classes Among the Poor

Dear Outlook: The many failures of cooking-classes undertaken to teach the girls or mothers in tenement-house districts how to prepare wholesome food are attributed to various causes. One of the reasons is undoubtedly that, not having learned that the price of food by no means always varies with the nutritive value, the pupils look with suspicion on a teacher who advises the buying of cheaper goods. "If you were buying steak, what kind would you prefer?" asked one teacher of a class of girls, ranging from twelve to sixteen years of age. "Porterhouse!" was the unanimous answer, though *why* no one knew, except that it was higher priced. The teacher tried to show them that round steak was more economical and quite as palatable, but the girls probably thought that she would not have preached such a doctrine to a richer class.

The frying-pan is in such general use in the tenement-house that it is not well to arouse prejudice by decrying its use. Even if the housekeeper wished to give it up, the stove is usually in such poor condition that baking or roasting is almost impossible. Much may be done by giving recipes suitable to the frying-pan, and teaching how best to use it. This has been the plan followed at the West Coney Island Home of the New York Association for Improving the Condition of the Poor. Conventional lines have not been followed, but the girls have been taught to choose foods and then to prepare them in the most economical and palatable way.

What is wanted is not necessarily an economy on the total amount expended on food, but a rearrangement of the different items.

It must be remembered that, entirely apart from the ignorance of the values of food, much of the inability to gain the greatest amount of nutrition is owing to a lack of time. It is quite common for the wife to be employed during the day, and when she comes home after a hard day's work she must prepare her food in the most expeditious manner, which is usually the least preservative of nutrition. Even if she can remain at home all day, the heat in the summer will compel her to use her kitchen fire only so much as is absolutely necessary, for the limited room of her tenement home would otherwise become absolutely unbearable. A. L. S.

The above statement is interesting and most hopeful. One thing must be remembered—that the word poor is very elastic; its elasticity is far greater than that accorded the word charity. The social problems with which we are wrestling to-day would be much more quickly solved if every wife were a good, economical cook; and this applies to all classes to which the word economy can be applied morally. Poor cooking to-day represents the greatest waste of the poor man's income. No one disputes the enormous waste of foods in the homes of the rich. There economy has no moral quality, perhaps. It is the difference between life and death in the poor man's home. The reason that cooking-classes do not have a more direct effect in the homes of the workingmen is because the basis on which the teachers work is unpedagogical. Too many of the teachers sent out are cooks and not teachers. The trouble is that what kind of food is eaten by the people who are to be taught is not known by the teachers, and it is taken for granted too often that it is unwholesome and without nutrition. Neither of these things is wholly true. What is needed is a close study by the students in our cooking-schools of the foods held in greatest favor among the poor, and experiments in cooking these foods in many ways. Teach the children how to cook these foods, how to buy them, and, above all things, avoid condemning them. Add to a course of ten lessons not more than six unknown dishes. This plan followed for one course will enable the child to use her knowledge for her family. The courses given are almost always such as would be useful to a child several degrees higher in the social scale than the child found in a free cooking-class. Utensils to cook the foods are required which the child cannot have in her own home. She cannot carry the fruits of her lesson home, for the materials would cost more than the family purse would allow. The lessons given in cooking-classes are usually based on the theory that the pupils will earn their living as servants. Less than two per cent. ever do. When the lessons are given to the mothers, no thought is taken of the inherited likings for certain foods, the prejudices against new dishes—this is a prejudice common to all classes but those enjoying the privileges of travel; and, more often than the critics of the poor realize, the tactlessness of the teacher in decrying the foods commonly used, and the methods of cooking employed, make her teaching of no value. The more intelligent the women pupils in the class, the more certain they are to resent the implied and often outspoken criticism.

The methods of teaching must change. The cooking-schools must teach teaching methods more than they do. Social conditions governing the people among whom the students are to work must be studied. The standards of elementary training must be raised. The teacher, before she leaves the school, should do not less than six months of observing and practice, under a director appointed by the Association with which she is affiliated, in cooking-classes in clubs and schools before she is given a certificate. She must not attempt to use, or teach, scientific terms before women who find difficulty in reading a column in a newspaper.

The method will yet be tried of allowing the class to choose three dishes for the lesson and no more, and the pupils will select two of their number at each lesson as buyers, who will buy the materials after they are chosen. The teacher will then be able to point out the value of a knowledge of foods, as she cannot when she does not have the evidence of her pupils' knowledge and ignorance before her as a guide. The class will select the known materials, the teacher the unknown, that will add to the nutrition, the palatableness, of the foods selected. That much is taught, as a usual thing, at each lesson. It must be remembered that comparatively few tenement-house women or children can take notes. The classes are taken into an unknown country without preparation; often with impediments rather than helps, in unknown words that are obstructions instead of guides through a (to them) trackless wilderness. Teach them how to use what they know, and teach but three dishes at each lesson—if the pupils are ignorant, only two—and repeat five lessons in each course. When this is done, the results of the cooking-classes maintained for the benefit of the working people will bear some relation to their cost; they will bear the part they should in improving social conditions. The methods of teaching employed must improve.

A Mother's Question

A very earnest letter has been received at this office from a mother who asks this question: How can a mother with little twins at home ready for mischief, and two older children in school, find time to give to her own improvement or recreation? Should she make a law assigning to herself a certain amount of time each day? Further on, this mother asks—and judging from her letter she asks the question because she has been called to office—"How can the mother of such a family, who has but a small amount of money for dressmaker's bills, and who feels that she must attend the mother classes in the kindergarten college—how can this woman reconcile her various duties and obligations to the public requirements even to organize and carry forward so good a cause as a club for child study?" This is one of the most serious questions that any mother of intelligence, and with the natural gift of organization and leadership, has to answer. The mothers of the Home Club are asked to express an opinion, or make suggestions to such mothers as will enable them to feed their own lives, and yet have all time and strength to give to the husband and children who are the first objects of their love and care.

The Mothers' Congress

We have referred before in these columns to the National Congress of Mothers to be held in Washington in February of 1897. The purpose of this Conference is to bring together mothers and women interested in the development of children, with a view to an

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exchange of experiences, of knowledge, and of suggestion. The projectors of the conference are women in prominent positions at the National Capital—Mrs. Stevenson, Mrs. Carlisle, Mrs. Herbert, Mrs. Wilson, Mrs. Harmon, Miss Morton, Mrs. Hearst, and others. The Executive Committee of the Council request that all Mothers' Clubs now organized should send short accounts of their clubs to the Council at once, and that, if possible, each organization shall send one delegate. Full information as to the plans of the Council can be obtained by addressing Executive Council, National Congress of Mothers, 1400 New Hampshire Avenue, Washington, D. C.

Women's Club Programmes

In August The Outlook asked that the Mothers' Clubs of this country forward their programmes for their winter's work to The Outlook. The Outlook has been receiving for years requests from groups of women for suggestions as to lines of study and reading, for ideas as to the kind of work that it would be well for women's clubs to follow out. These have been answered by personal letters. Recognizing this need of the women of the country, The Outlook thought that the best way to secure the required information for its readers was to request those women who were already organized in clubs and had experimented, and who found certain lines of work successful, to send programmes of that work for publication. Hundreds have been received. Some (a very small number) have been published. The similarity between many of the programmes is so close as to make them almost duplicates, and it has been impossible to refer to each programme separately, and, in the main, needless.

One of the most noted clubs in this country is the Chicago Woman's Club. This club is more than a club; it is an institute. The club is divided into departments—Reform, Home, Education, Art and Literature, Philanthropy, Philosophy and Science. Each department has its own special day of meeting. The Home, Education, Philanthropy, Philosophy and Science have each a study class. Each department has its own chairman and its separate committee. For example, the Committee on Reform have a "committee to secure training-schools for nurses in connection with the county institutions;" a "committee to visit institutions and secure reform in their management;" a "committee on reform in laws affecting women and children;" a "committee in charge of the jail school;" a "committee to secure the appointment of women physicians in all public institutions where women and children are cared for;" a "committee to report action of civic federation in regard to municipal affairs;" a "committee on parliamentary law," and a "committee to distribute reading matter in county institutions." This Committee also has its representative on the "Board of Protective Agency." The Committee on Education have a "Chicago Public School Art Association committee," a "committee on school children's aid," a "committee on the Board of Protective Agency," and a "committee of conference on federated clubs of Chicago." The study class for Education has as its theme for the winter "The Fundamental Principles of Education." The leader is Mrs. Alice Whitney Putnam, one of the leading kindergarten educators of this country. The Home Department maintains a class in domestic science, with Mrs. Helen Campbell as lecturer. Its regular meetings are given to the consideration of questions of municipal government in the broadest sense, the Health Department, gas, street railways, water, guardianship of children, public libraries, lodging-houses, and hospital service, all coming under the head of the Home Committee. The Reform Department maintains a course of lectures on studies in charities and correction.

The Coterie, of Danville, N. Y., has taken up five Shakespeare plays for study this winter: Richard III., The Merchant of Venice, Julius Cæsar, Hamlet, and Macbeth.

The Zetetic Club of Sioux City, Iowa, has selected for the work of 1896 and 1897 American History, as represented in the several large cities—Charleston, Baltimore, Washington, Philadelphia, New York, Boston. The history, literature, and art development of these cities, with at least a study of the character of one noted citizen, completes the programme for each week.

The Hamilton, N. Y., Fortnightly Club was organized in 1837. The programme for 1895 and 1896 was the Victorian Era. This programme considered movements in the church, in literature, in art, in government, during that period. For 1896 and 1897 the programme of the club, following the same plan, consists of Studies in Early England.

The Friends in Council, of Springfield, Mo., have taken up Greek history, literature, and government for the first part of their programme. Anthony and Cleopatra are the subjects for the latter half of the year.

The State Federation of Women's Clubs of Michigan has sent out a number of questions with a view to discovering the kind of work done in the clubs of the State. The Unity Club of Lansing has a programme that covers art, education, ethics, home science, child study, biography, and history for its winter programme.

Books Received

For Week ending October 23

AMERICAN BOOK CO., NEW YORK
Crockett, C. W. Elements of Plane and Spherical Trigonometry. $1.25.

C. W. BARDEEN, SYRACUSE
Harris, William T. Horace Mann. 50 cts.
Weaver, E. W. Pictures in Language Work. 50 cts.

A. S. BARNES & CO., NEW YORK
Harrison, Mrs. Burton. History of the City of New York.

THE BIGLOW & MAIN CO., NEW YORK
College Hymnal. 80 cts.

BONNELL, SILVER & CO., NEW YORK
Pentecost, Rev. George F., D.D. Grace Abounding in the Forgiveness of Sins. $1.
Pentecost, George F., D.D. If You Think Christ Will Take Me.

HENRY T. COATES & CO., PHILADELPHIA
Lillie, Lucy C. Elinor Belden.
Wright, Julia McNair. The Pooles' Millions. $1.50.
De Amicis, Edmondo. Constantinople. Translated by Maria H. Lansdale. Illustrated. 2 Vols. $5.
Yriarte, Charles. Venice. Translated by F. J. Sitwell. Illustrated. $3.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON
Huntington, Professor George. The Rockanock Stage. $1.50.

THOMAS Y. CROWELL & CO., NEW YORK
Starrett, Helen E. After College, What? For Girls. 35 cts.
Dole, Charles F. The Golden Rule in Business. 35 cts.
Farrar, the Very Rev. F. W., D.D. The Paths of Duty. 35 cts.
Miller, Rev. J. R., D.D. The Story of a Busy Life. (Recollections of Mrs. George A. Paull.) $1.
Fenn, George Manville. Beneath the Sea. $1.50.

E. P. DUTTON & CO., NEW YORK
Doudney, Sarah. Katherine's Keys. $1.50.
Marshall, Emma. Only Susan. $1.50.

EATON & MAINS, NEW YORK
Ayres, S. G. Fifty Literary Evenings. 25 cts.

ESTES & LAURIAT, BOSTON
Dumas, Alexandre. Le Chevalier de Maison-Rouge.
Swett, Susan H. Field Clover and Beach Grass.
Laurie, André. The Crystal City. Translated by L. A. Smith.
Theuriet, André. Song Birds and Seasons. $1.75.
Swett, Sophie. Pennyroyal and Mint.
Neukomm, Edmond. The Rulers of the Sea.
Richards, Laura E. Some Say.
Richards, Laura E. Isla Heron. 75 cts.

EUGENE FIELD MONUMENT SOUVENIR FUND, 180 MONROE STREET, CHICAGO
Field Flowers. (Eugene Field Monument Souvenir.) $1.

HENRY FROWDE, NEW YORK
Wordsworth, William. Poetical Works. Edited by Thomas Hutchinson. (Oxford Edition.) $3.50.

GINN & CO., BOSTON
Speer, William W. Primary Arithmetic. (First Year.) 35 cts.

D. C. HEATH & CO., BOSTON
Erckmann-Chatrian. Le Conscrit de 1813. Edited by O. B. Super. 65 cts.
Theuriet, André. Bigarreau. Edited by C. Fontaine. 25 cts.
Bruce, Mary S. Selections for Sight Translation. 15 cts.

HENRY HOLT & CO., NEW YORK
Bevier, Louis, Jr. A French Grammar. Exercises by Thomas Logie. $1.
Coppée, François. On Rend l'Argent. Edited by T. B. Bronson. 60 cts.
Coppee and Maupassant. Tales. Edited by A. Guyot Cameron. 75 cts.
Goethe's Dichtung und Wahrheit. Edited by H. C. G. von Jagemann. $1.12.
De Amicis, Edmondo. Cuore. Edited by L. Oscar Kuhns.

HOUGHTON, MIFFLIN & CO., BOSTON
Stowe, Harriet Beecher. Uncle Tom's Cabin. 2 Vols. $1.50 each.
Stowe, Harriet Beecher. Household Papers and Stories. $1.50.
Harris, W. T. The Spiritual Sense of Dante's Divina Commedia. $1.25.
Reese, Lizette W. A Quiet Road. $1.
Hill, George Birkbeck. Talks About Autographs. $3.50.
Tennyson, Alfred, Lord. The Coming of Arthur and Other Idylls of the King.
Washington, George. Rules of Conduct.
Aldrich, Thomas Bailey. Friar Jerome's Beautiful Book. Decorated by W. S. Hadaway. $1.50.

LEE & SHEPARD, BOSTON
Tomlinson, Everett T. Tecumseh's Young Braves. $1.50.
Optic, Oliver. On the Staff. (The Blue and the Gray Series.) $1.50.

LIBRARY BUREAU, BOSTON
Sargent, John F. Supplement to Reading for the Young. Compiled by Mary E. and Abby L. Sargent. $1.

LONGMANS, GREEN & CO., NEW YORK
Lang, Andrew. The Animal Story Book. $2.
Morris, William. The Well at the World's End. 2 Vols. $7.50.
Haggard, H. Rider. The Wizard. $1.25.

LOTHROP PUBLISHING CO., BOSTON
The Children's History Book. By Famous Story-Tellers. $1.50.
Beal, Mary B. The Boys of Clovernook. $1.50.
Swett, Sophie. The Ponkaty Branch Road and Other Stories for Young People. $1.
Wilson, Calvin D., and J. K. Reeve. Bible Boys and Girls. $1.
Coursen, Frances B. What the Dragon-Fly Told the Children. $1.50.
Hingst, Adolphine C., and Esther J. Ruskay. Rhymes and Songs for My Little Ones. $1.50.
Brooks, Elbridge S. The True Story of Abraham Lincoln, the American. $1.50.

R. R. M'CABE & CO., CHICAGO
Palmer, H. R., C. C. McCabe, and M. R. Brouse. Life-Time Hymns.

G. P. PUTNAM'S SONS, NEW YORK
Cowles, James L. A General Freight and Passenger Post. 75 cts.
Irving, Washington. Stories and Legends. $1.50.
Porter, Rose. About Children: What Men and Women Have Said. $1.
Stone, Eliza A. Concerning Friendship. $1.
Traill, H. D. Social England. Vol. V. $3.50.

GEORGE H. RICHMOND & CO., NEW YORK
Cowan, James. Daybreak: A Romance of an Old World. $1.50.
Peters, William T. Posies Out of Rings and Other Conceits.
Money-Coutts, F. B. Poems.
Plarr, Victor. In the Dorian Mood.
Hopper, Nora. Under Quicken Boughs.
Watson, E. H. Lacon. The Unconscious Humorist and Other Essays.
Ruding, Walt. An Evil Motherhood.

ROBERTS BROS., BOSTON
Wesselhoeft, Lily F. Jerry the Blunderer. $1.25.
Raymond, Evelyn. A Cape May Diamond. $1.50.
Tucker, Genevieve, M.D. Mother, Baby, and Nursery. (A Manual for Mothers.) $1.50.
Nicholson, Claud. Ugly Idol. $1.
Balfour, Marie C. Maris Stella. $1.
Plympton, A. G. The Black Dog and Other Stories. $1.25.
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The Spectator

The Spectator was greatly interested in a characteristically suggestive little paper "On Coming Back," contributed by Mr. Howells to a recent issue of the "Atlantic Monthly" apropos of a return after a long absence to the pages which he had once ruled as editor. Mr. Howells feared that he might thus repeat the mortification of his boyhood when, after being away for a year (a year was "a century" then) from the town where he had before lived, he went back to find that the town had not apparently missed him, at least as he had thought it must have; or the mortification of his manhood when, after a residence in Venice of four years and an absence of eighteen years, he went back to find that he was not "recognizably different from the strangers arriving by the same train" to the gondoliers, beggars, guides, sacristans, and "the men who sold small puppies and turtles in front of Florian's." Mr. Howells's philosophy of these and similar experiences of us all is that "if I could have gone back the same person I went away, it would have been all very well, and I should much more imaginably have met the warm welcome I missed;" but "we do really change a great deal," . . "and I had changed so much that my old self and I felt it very keenly;" adding, "If we come back, it is as ghosts, and that was the trouble with my own returns." From all of which Mr. Howells is "almost ready to say" that "one had better never go back anywhere."

❀

The Spectator is very glad for the saving "almost" in what seems to him otherwise a too sweepingly inclusive conclusion, due to an over refinement of that subtlety in psychological analysis of which Mr. Howells is the acknowledged master. There are "comings back" or "goings back"—the latter seems the handier phrase—which, as all appreciate, owe their chief pleasure to the renewal of an acquaintance by one's changed self with one's old self—the going back to Alma Mater, for example. We speak of such a going back in common phrase as "living college days over again"—a phrase that implies the change (the different selves), which gives the return that ghostlike quality which Mr. Howells finds to be the essence of its disappointment. And just here, with going back to college as an illustration, the Spectator would point out a distinction which he thinks Mr. Howells's over-refined subtlety has missed—the difference in effect on the person going back if the time chosen be one that many others have also chosen for going back, or some time when one goes back alone. At the Commencement season the renewed *camaraderie* in living college days over again, while it accentuates the fact of the changed self, Mr. Howells's ghostlike quality of the return—since it is a set gathering of graduates or ghosts—yet through a ghostly fellowship gives to the resurrection a pleasureable sense of reality, despite its make-believe. But is there a lonelier, more truly ghostlike place in the world than the same college campus visited by a graduate on some chance occasion, peopled as it then is with a hundred unseen forms that have never existed at all to the substantial young fellows he rubs against as he walks about, as heedless of them as they of him?

❀

The personal equation enters so largely into any analysis of this sort, and the minor conditions so often determine it, that the Spectator does not hesitate as he otherwise would to match his more limited experiences with those given by Mr. Howells. As he recalls some of them he is distinctly conscious of differences in environment, slight, some would say trivial, but sufficient of themselves to account for any feeling of disappointment. For example, the Spectator, who had looked forward with keenest anticipations to his second visit to London, was driven much against his will to a confession of disappointment in it. It was not that he himself had materially changed—Mr. Howells's theory—for the interval between the visits was one of only four years. It was not that the charm lay in seeing London for the first time, in the fresh vividness of it all, from the picturesque panorama of its street life to the impressiveness of its Westminster Abbey; for he found the charm of picturesque and impressive London not a little enhanced by a feeling of familiarity, by the sense of getting back to something which one was the better able to appreciate for having seen or known it before, like a favorite picture or book. No, the principal cause of his disappointment was so unworthily trivial, comes so near being a case of anticlimax, that the Spectator hesitates to set it down here, although it vitally affected his point of view. It was simply a difference in hotels.

❀

On his first visit to London the Spectator was fortunate enough to lodge at Wood's Hotel, Furnival's Inn, Holborn, the site of which is now occupied by a big insurance company. How shall the Spectator describe the constant contributions made by that inn—for inn it truly was, though technically only a part of the inn and properly a hotel—to the reality of his appreciation that he was in the London of his imagination and nowhere else? It is Charles Dickens who has given to a majority of Americans the London of their imaginations, and Furnival's Inn is in the heart of the Dickens London. Here he himself lodged when he wrote "Pickwick Papers." Here are the chambers where John Westlock received Tom Pinch after the latter's famous flight from Pecksniff. The Old Curiosity Shop, the grave where ended the career of Lady Deadlock, and not a few other spots familiar to readers of Dickens, are only short walks away. To leave the roar of Holborn; to pass through the gate of Furnival's Inn (with the porter always on guard night or day to scrutinize each passer); to cross the square under the windows of quiet gentlemen, principally barristers, who rent offices there or live in chambers; to hear the plash of the fountain just in front of the coffee-room windows of Wood's Hotel—an appropriate introduction to its quiet precincts; to retire to one's room "one flight and a landing up," where no echo of noise can penetrate—all this was an experience—was; but, alas! no longer is. Quaintness and genuine comfort, unspoiled by a single modern improvement, made the atmosphere typically English. From the maid who seemed to lie in wait on the stairs to supply fresh towels and "tidy up," if a guest stepped out for but a moment, to the respectable, almost venerable waiter, whose invariable breakfast greeting was, "A fine morning, sir," no matter what the fog, or to the pleasant-voiced young woman in the booking-office who asked for the room key, "for no one ever locks the door here, sir"—all were as simply unmodern as if London were still the London of Dickens. To return to that atmosphere after a hard day of sightseeing was to share in a way in the simple homelikeness of English life, even to the prayers. For the lease of Wood's Hotel provided that it should always have a chaplain to read prayers night and morning for the servants, and those of the guests who cared to attend them.

❀

Now, the Spectator has no call to argue that London could not be the same London if, after having been a guest at Wood's Hotel, Furnival's Inn—having been domesticated there—the American on his next visit lodged, say, at the popular American hotel, the Métropole, or any of its neighbors—hotels absolutely characterless so far as there is anything about them typically English, hotels that differ from any New York or Chicago hotel of the same class (the Waldorf or the Auditorium) only in the pressure to make the guests patronize the big *table d'hôte* dinner instead of dining *à la carte* in the restaurant.

❀

The Spectator wishes that he had left himself room for other illustrations, but (unluckily for his friends) when he once finds himself in London he is apt to stay there unconscionably. His own (purely personal) theory is that the disappointment of going back "anywhere," as Mr. Howells says, is oftenest to be found on the surface in some slight change of environment—a theory to which he would probably fail to convert his friends were his mood aggressively controversial, which it is not, unless they were foreigners, which they are not. For in such speculative controversies the American point of view is subjective rather than objective—a curious thing, when one considers how matter-of-fact Americans are held to be. An amusing illustration of this—its recognition by a clever foreigner—is given by Mr. Howells in his "Indian Summer," a fragment of conversation at a general hotel table running on (condensed) in this way:

"'The wine certainly isn't so good as it used to be,' said Colville.

"'Ah, then you have been in Florhence before,' said the French lady.

"'Yes, a great while ago, in a state of pre-existence, in fact,' he said.

"The lady looked a little puzzled, but interested. 'In a state of prhe-existence?' she repeated.

"'Yes; when I was young,' he added, catching the gleam in her eye. 'When I was twenty-four. A great while ago.'

"'You must be an Amerhican,' said the lady, with a laugh.

"'Why do you think so? From my accent?'

"'Frhom your metaphysics, too. The Amerhicans like to talk in that way.'

"'I didn't know it,' said Colville.

"'They like to strhike the key of perhsonality,' she replied."

Bits of Fun

Palace-car Porter—Kin I brush de dust outer yer clothes, boss? Traveler—There's no dust in my clothes, Sam. "Well, yer doesn't look like yer was dead broke, boss."—*Yonkers Statesman.*

A Companion Book.—Gummey—I wish that Washington Irving, author of "The Knickerbocker History of New York," were living now. Glanders—Why? Gummey—He might now write "The Bloomer History of New York."—*Vogue.*

The Best of It.—Uncle Bob—Hallo, Tommy! What part of your trip abroad did you enjoy the most? Tommy—Oh, on the steamer, when papa and mamma and nurse were sick, and the captain let me help him run the ship!—*Harper's Bazar.*

Pessimism.—"Wheat's purty high," said the postmaster. "I've noticed it," replied Farmer Corntassel. "It's quite er s'prise." "Not ter me." "You mean ter say you thought 'twas goin' up?" "Yep." "Whut made ye?" "I didn't raise none."—*Washington Star.*

At the West.—Uncle John—She's just the woman for you, Tom. She has a voice as clear as a silver dollar. Tom—You interest me, Uncle John. Go on. Uncle John—And she is worth her weight in gold. Tom—Great Scott, man, she must be a bimetallist!—*Boston Transcript.*

Fuddy—Things appear to be pretty dull in your church society. No socials and no evening meetings, and on Sundays there's hardly a handful present. Duddy—I know it. The fact is, since we got our church debt paid off, there has seemed nothing worth struggling for.—*Boston Transcript.*

Moody Meetings

In addition to the week-day services to be held in Cooper Union in November, Mr. Moody will speak every Sunday afternoon during the month at three o'clock in Carnegie Music Hall, corner of Fifty-seventh Street and Seventh Avenue.

Tickets entitling the holders to reserved seats for the first service in Carnegie Hall, November 8, may be secured at the rooms of the American Tract Society, No. 10 East Twenty-third Street, at the store of E. B. Treat, publisher, No. 5 Cooper Union, or by sending request for the same, with a stamped envelope for reply, to W. E. Lougee, No. 40 East Twenty-third Street.

Doors will be open at two o'clock for holders of reserved seat tickets, which must be presented before 2:45, as seats will be reserved only until that hour, when the hall will be thrown open to the public.

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Correspondence

Government by Injunction

To the Editors of The Outlook:

Your issue of the 24th of October contains a very distinct and emphatic expression on the topic of "government by injunction."

Many people consider the declarations of the Chicago platform on that subject as grave threats against necessary powers in any properly organized government. Such people may be wrong; however, thus far I have been in sympathy with them. That we may all see our error, kindly give to us a full reply to the following:

1. What is the import of the words, "government by injunction," as employed in the article to which I have referred; that is, does it refer solely to a case like that of Debs? I am not at all sure that the word "analogous" conveys to my mind your meaning.

2. What question or questions would you submit to a jury in the cases for which you say such a form of trial ought to be provided?

3. In what way did the injunction in the Debs case "create an obligation or prohibition"?

4. What portion of English history abundantly demonstrates the danger of the policy to which your article refers? Your article seems to me to indicate that only proceedings in Star Chamber were in the mind of its author.

5. For what crime was Debs punished in the contempt proceedings? Was it for any offense triable before a jury in any country where our system of jurisprudence prevails? And if so, please refer your readers to the authorities in that regard.

CEPHAS BRAINERD.

47 Cedar Street, New York.

These are too many and too large questions to be answered in a single paragraph. In our judgment, the equity powers of the court, created because the common law was inadequate, with the extension of common law and its great flexibility need to be rather limited than extended, and the power of punishing for contempt should be restricted to such uses as are simply necessary to preserve the authority of the court. It is not only in the case of the Star Chamber that judges endeavored to exercise despotic powers. Did our correspondent ever hear of Jeffreys? or of the contest between Erskine and the Court of King's Bench, or the question of the powers of the latter in libel cases?

—

The Prize at Brown University

To the Editors of The Outlook:

As you made announcement concerning a prize offered, for general competition, for an essay on the history of religious liberty in America, for which the money had been placed in the hands of the President of Brown University a year or so ago, perhaps you will think it a matter of interest to mention that the prize ($200) was obtained by Miss M. Louise Greene, of New Haven, Conn., whose subject was the history of the movement for disestablishment and complete religious liberty in Connecticut. The donor, anonymous hitherto, is announced to be the Hon. Oscar S. Straus.

J. F. JAMESON.

—

Mr. Voysey and the Christian Name

To the Editors of The Outlook:

Your reference to the attitude of the English Unitarians towards Mr. Voysey deserves explanation. There is a considerable group of earnest, devout, and conscientious men who are at least shy of taking the name of Christians. They dread misapprehension. They are not Christians in any doctrinal sense. They frankly believe that Jesus was a man; that he shared in opinions of his time, such as demoniacal agency and future punishment; that he may have taught extreme views of non-resistance, or of celibacy, as in Matt. xix., 10–12; that his example, as in the use of wine, is not pertinent to-day. Such men cannot be called "disciples of Christ" in any strict or conventional sense.

There is, however, a larger meaning of the name Christian. In this use the name stands for a well-known type of life and a certain spirit. Grant that there have been other "masters," nevertheless the word Christian is the most familiar name to describe an ideal of character. In this sense every one to-day calls Socrates a pretty good Christian. In this sense Father Taylor thought Mr. Emerson a good Christian.

It is this rather broad and ethical use of the word *Christian* which most Unitarians to-day chiefly care for. Their churches exist for no other purpose than to make this type of life prevail. They welcome any one, a Jew or a Buddhist, who believes in the "good life."

But Mr. Voysey is a minister. Will Unitarians et a man teach who declines the Christian name? The real question, however, is not what a minister calls himself, but what he is. If Mr. Voysey repudiated the beatitudes, the Golden Rule, and the ten commandments, or if he had a mischievous temper, he could not be an acceptable teacher anywhere. But let us suppose that he is a very powerful teacher of these vital things. Would you turn a man out of the ministry who has the reality which the name only describes? The truth is that the Unitarians want to stand by realities. They cannot bear to turn the cold shoulder on a genuine man, even when he has vagaries. Neither do they wish to repudiate a good name which conveys a real and beautiful meaning, because it has borne also a narrow or objectionable sense. Meanwhile they are trying to make it clear in what sense alone they care to be counted as Christians. The life is the gold; they like to see the stamp upon the face of the coin, and to call it an *eagle* or a *sovereign;* but they are quite ready, if the gold is genuine, to take it by weight.

CHARLES F. DOLE.

Jamaica Plain, Mass.

The paragraphs to which our correspondent refers will be found in our issues for August 22 and October 10 under "The Religious World."

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Another View of Motherhood

To the Editors of The Outlook:

The thoughtful and suggestive articles which have appeared in The Outlook under the title of "The Commonwealth" seemed to me to be full of unmixed, impressive truths. But the article which appeared in the issue of October 10, 1896, entitled "The Mother," seemed to me to fall short of its predecessors in value.

I am neither a father nor a mother, nor yet a member of the fraternity of Benedicts. Of course I approach such a subject as "The Mother" entirely from the outside, except so far as I am a son, and have had a mother whose life was spared until long after I had attained majority.

I agree fully with you as to the true meaning and purpose of marriage, and of the duty of the woman to be loyal to that purpose. I think to that extent you have spoken the truth, and the whole truth. But when you say that the office of mother is the most sacred and its service the highest upon earth, I think you are uttering not even a half-truth, judged by the code of morals of every Christian nation. In view of the fact that in all densely populated civilized communities the number of women is largely in excess of men, and thousands of women in every monogamous country are forced to remain unmarried by circumstances beyond their control, however much they may desire to marry, it cannot be true that an office and a service which are forever beyond the reach of these unlucky women, if they obey the law, are the highest upon earth. If you affirm that the office of mother is the most sacred and its service the highest upon earth, are you not assailing an order of society and code of laws and morals which make this sacred office and this highest service unattainable to hundreds of thousands of women fitted in every way for this sacred office and highest service?

It was said recently by a distinguished lady traveler that she never met a discontented woman in Japan, but she adds that she never met an old maid in Japan. Every Japanese woman she met, whether married or unmarried, was the mother of at least one child, and thus every woman in Japan had attained the sacred office and the highest service of mother.

The logical deduction of your panegyric upon unqualified motherhood is that our codes of law and morals should be so modified as to allow every woman, who wishes to do so, to become a mother, if circumstances make it impossible for her to become married—for instance, because she is a supernumerary in the matrimonial market of her domicile. This conclusion points to an error in your premises, and the error is this—the doctrine should not be stated as you have done, but in this way:

Not the office of mother, but the joint offic of father and mother, is the highest on earth.

All panegyrics upon motherhood uttered by men impress me as being the efforts of men to cast upon woman a responsibility and accountability for the right rearing of children which belong as much to them as to the woman. Many strike me as excuses formed by men for shirking their duty as fathers. As the mother is expected to give the time not consumed by her strictly social and housekeeping duties to her children, so the father ought to give his time, not consumed by business, to his children.

I admit that I owe most of what is best in me, if there is any good in me at all, to the ministrations of my mother, but I do not think it ought to have been so.

I think it is clear that there is error in your article referred to, and that it should be rewritten accordingly.

F. G. B.

Mobile, Ala.

Cleveland's Baking Powder keeps cake moist and fresh

Bibles that Can be Read

To the Editors of The Outlook:

In your issue of October 17 appears an Open Letter to the Trustees of the American Bible Society from the Rev. Mr. Taylor, of Bryan, Tex. He asks that the Bibles sent to the various depositories be printed in larger type; and, lest the whole Bible, thus printed, make a volume of burdensome size, suggests that it be in subdivisions much smaller than the Old and New Testament. May I add a word of heartiest approval of these suggestions, which are eminently sensible, practical, and are offered in a spirit of true sympathy with the noble work of the Bible Society? Fine type and heavy weight—one or both—have hindered many a person of failing strength and imperfect eyesight from feeding at will in the green pastures of God's Word. It would not be easy to emphasize one portion of Mr. Taylor's letter rather than others, yet may I quote the following sentences:

> Now, a Bible or a Testament is valuable to its owner only in so far as it is read by him, and when the Holy Scriptures are printed in such small or indistinct type that to read them strains the eye, the average person will seldom, or never, read them.
>
> A single book of the Bible, or several smaller books bound together, will be read by a person who will not read the whole Bible, or pick out for his reading a single book.
>
> It would be very helpful to us workers among the people if copies of all the Gospels could be published in great primer type, and bound in Turkey morocco, or roan, and gilt, as well as in cloth.
>
> The marginal readings of the Authorized Version of the Bible often give a translation nearer in meaning to the original than the text; they are not notes and comments upon the text, but are parts of it, without which it often cannot be understood. These readings stand on a very different footing from the references, and no book of the Authorized Version is complete without them. Ought they not to be given in every copy of the Bible, or portion thereof, published by you?

There are to-day in New England garrets hundreds and hundreds of fine-print Bibles, carefully preserved, from an unreasoning reverence for the printed Word of God, while the practical instinct of the owners forbids the offering them to others for use or distribution.

These things ought not so to be.

B.

Southport, Conn.

—

A Real Normal Class for Sunday-School Teachers

To the Editors of The Outlook:

The Sunday-School Association of the North Side, comprising all of the schools in New York City

Catarrh

Is just as surely a disease of the blood as is scrofula. So say the best authorities. How foolish it is, then, to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier, Hood's Sarsaparilla. This medicine has permanently cured Catarrh in a multitude of cases. It goes to the root of the trouble, which is impure blood. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

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above the Harlem River, has undertaken a new step in normal class work—the instruction of the teachers in the science of teaching, under an expert instructor. The demand was so new that it was hard to tell where to look for the proper person to undertake this task, which was felt to be of singular difficulty.

Few Sunday-school teachers, as indeed few other people, are fully aware of the growth of the new science of Pedagogy—with its experimental field, its data of experience, its resulting laws—all coming from and grouped around *the little Child*," set in the midst."

The teacher who will undertake this work and make the effort to discuss Sunday-school teaching in the light of modern pedagogy is Dr. Walter L. Hervey, President of the Teachers' College, New York. A syllabus of the course of study will be prepared with a full bibliography, and the lectures on "The Art and Methods of Teaching," which will occur fortnightly on Monday evenings, will partake of the general character of university extension work. Those who are interested can obtain copies of the syllabus by addressing (with stamp) Mr. C. W. Stoughton, 96 Fifth Avenue, New York.

THE SUNDAY-SCHOOL ASSOCIATION OF THE NORTH SIDE.—PRELIMINARY SYLLABUS OF LECTURES ON SUNDAY-SCHOOL TEACHING, SEASON OF 1896-1897.—FIRST HALF, SIX MEETINGS.

Introduction. The aim of Sunday-school teaching; limitations of this course; the present condition of Sunday-school teaching in the light of the history of religious teaching.

I. Some modern discoveries of pedagogical science.
  1. Discovery of the child:
    a. His nervous organism, heredity, defects, peculiarity.
    b. His individuality: each child a new kind of man: types of religious development.
  2. Discovery of the law of growth; evolution applied to education.
  3. Discovery of a law of teaching; pedagogic tact; "Steep hills by winding paths."

II. Some fundamental laws of learning. Learning and teaching correlative.
  1. Self-activity.
  2. Apperception, unity.
  3. Interest, reality, belief.

III. Ends of Sunday-school teaching.
  1. Religious nurture.
    a. Reverence as the basis.
    b. How and when children may grasp the mind and spirit of Christ.
    c. How and when children may gain the idea of God.
  2. Moral training or will-building.
    a. Obedience as fundamental.
    b. Freedom and how it is attained.
    c. The virtues and how they hang together.

IV. A special method: Stories as a mode of teaching.
  1. Their definition, purpose, source, types, utility.
  2. The technique of story-telling and story-building.

Why Should He Have Left?

To the Editors of The Outlook:

Is the ministry filling up? I am led to ask the question because of the fact that a personal friend has just resigned the pastorate of a strong, flourishing church. He proposes to take up the practice of law. Here is a clergyman well trained, a Williams and Yale man, whose ministerial career has been without spot and blemish; his sermons have been printed in your columns, and of him the local paper says that "the church and the community alike feel his resignation to be a painful loss, of which it is doubtful if replacement can be made." He is not a failure. He has had a larger than the average proportion of men in his congregation. He does not pander to depraved taste in choice of topics. In personal dealing with men he is faithful. He takes up the legal profession because it affords scope for a mind keen and analytic, not for any thought that it is a money-making calling. He leaves the ministry because he is sensitively honest with himself. He thinks that he lacks the evangelistic ability, although he has the temperament. He cannot make those formal efforts for popularity that in a social way seem to be required of the clergy. He does not see the necessity of making calls on women simply to keep the peace of the church, but, as the item in the paper already mentioned states, "where sickness or need came to his knowledge, wherever he can comfort or encourage, he has never failed." But it takes years to inform enough sick of the worth of such a man, in contrast with the drinker of tea and dispenser of small talk. He is not forced out of his present pulpit, and he declines to enter the scramble for vacant pastorates, where one must pull wires, be possessed of large frame, orotund voice, and politic suavity. He is up-to-date, about forty years of age, genial, and loving the companionship of men.

If there is in the ministry no place commensurate with the material needs of such a man, there is none for a lot of less virile natures. To be willing to give up a certainty for an uncertainty, financially, solely for the reason that he over-distrusts himself as to the pastoral requirements of a church, is not the act of a weak man. Surely there ought to be some place for such a man, and what troubles me most is the failure of any system outside of the Episcopacy to bring church and minister together.

The ministry is going to lose a man who will ever do credit to it. And if there were any method other than the push-and-pull, that secures so many places for place-seeking clergymen, he would preach until he died. For there are churches who appreciate a minister's manhood more than his popularity with influential families. But can you tell how this wastage can be avoided? F. A. H.

"For His Own Glory"

To the Editors of The Outlook:

In your issue of October 17, p. 682, is the article entitled "A Theological Etching," with which I heartily agree, yet on your interpretation of the phrase "for His own glory" I desire to suggest a modification. I held for years the same view you express, but was obliged to change it when I realized the meaning of the word *glory*, which, as you know, means "shining forth"—a revelation or making known God in his fullness and perfectness. With that understanding of the word it is manifestly consistent that God, who is Love, should want to manifest himself as such for the "sake of his own," that his own should have fellowship with him. It is not selfishness for love to seek to win to itself its objects when their welfare, as well as its pleasure, is involved in union of subject and object in common interests and life. If the "glory" meant a selfish interest, your criticism would be well taken. I have no doubt that the theology you criticise conceived God as so great that his motive of Creation and Providence and Redemption is the gratification of himself, without regard, in the first instance, to the welfare of inferior beings. But I think that the true view is in the primary meaning of "glory," which seems to me consistent with Scripture use, reason, and the character of God. R. R. D.

Meadville, Pa.

Notes and Queries

I want to ask what superior validity can be claimed for "holy orders" in the Roman Catholic Church, as compared with the Anglican orders, against which the Pope has just pronounced?

A CONSTANT READER.

None whatever. The Romanist idea of a "Sacrament of Orders instituted by Christ" (as the Pope expresses it) is entirely unhistorical. A fair-minded member of the Anglican Church, the late Dr. Hatch, of Oxford, has shown this in his Bampton Lectures on "The Organization of the Early Churches." As late as the time of Jerome, who died A.D. 420, the Bishop of Alexandria, upon his election, was simply conducted by the presbyters to his chair, and so became bishop *de facto*. According to the "Apostolic Constitutions" (of earlier date), the bishop, being conducted to his chair the morning after his election, begins at once to act as bishop, by preaching and celebrating the Eucharist. There is no evidence that the imposition of hands was obligatory, or that exclusive spiritual powers were supposed to be conferred. Ordination was merely entrance upon the office to which one had been elected. So far from its conferring an indelible character, as now, ordinations were made and unmade with equal facility. These things being so, it would seem that both Anglicans and Romanists, in their question about the validity of their orders, are equally pursuing a chimera. If their idea of ordination is the true one, then, as the facts stated by Dr. Hatch show, there can hardly have been a valid ordination for the first four centuries.

A recent correspondent says there is no contemporaneous information concerning Christ. Another quotes the Annals of Tacitus in reply, and adds, "his statements were and ever have been accepted as facts." Is the latter statement true? Was there anything like a "huge multitude" of Christians in Rome at the time they were said to have been seized and convicted in this passage of the Annals of Tacitus? Is this passage referred to by any Christian father? Is there any vestige of its existence

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before the fifteenth century? In the opinion of the editor of Notes and Queries, is the passage genuine or a forgery? L. D. B.

What was said was that contemporary heathen writers gave no information about Christ, beyond the mere fact of his life and death. Doubts have been cast upon the genuineness of the "Annals" of Tacitus, but they are not shared by scholars. We do not know whether any Christian Father refers to the passage. We regard it as genuine.

Please publish the reply written by General Moultrie, of South Carolina, to the British when they made overtures to him to join their cause and army, and forsake that of the struggling United States. Does any one know where can be obtained the "American Memoirs" commenced by Moultrie in prison and finished afterward by him? M. W.

He had been offered a pecuniary reward and the command of a regiment in Jamaica. He is said to have answered: "Not the fee simple of all Jamaica should induce me to part with my integrity." His "Memoirs of the American Revolution, so far as it Related to the States of North and South Carolina and Georgia," were published in New York in 1802, in two volumes. A commission to some dealer in old books might procure a copy.

In the "Christian Science Journal" of January, '96, I find reference to the "Death Warrant of Jesus Christ," which purports to have been found "in an antique vase of white marble while excavating in the ancient city of Aquilla, in the Kingdom of Naples, in the year 1810." In the copy of March, '96, there is supplementary reference to this find, and also detailed extracts from an account of the trial of Jesus before Pilate, which is said to have been found lately "by two Italian savants who were traveling and exploring in the ruins of the ancient city of Sardis." Do these finds represent anything of genuine archæological value? Are they considered by competent scholars to be real relics, or copies of relics, of accounts contemporary with those of the New Testament? N.

So far as these finds pretend to be genuine relics of the first century, they are of no value.

Kindly give me some idea of the position of the United States in reference to Cuba to-day from an *altruistic* point of view; and will you give me any references to which I may turn for help on this question? M. N.

The conceivable courses open to a nation desirous of terminating the sufferings of Cuba are: (1) Remonstrance with Spain; (2) an offer to purchase Cuba of Spain; (3) effective aid to the insurgents. The first would be angrily repulsed; the second is impracticable, both on political and economic grounds; the third would create war with Spain and greater evils than now exist. On altruistic grounds there is no cause to depart from our present policy, but to await the natural end of the trouble.

Please tell me (1) what is the best edition of the Latin New Testament? (2) What book on the Psalms will best give me the illustrations of their use in the Church? C. L. S.

1. Loch's (B. Westermann, New York, $1.25). 2. The Introduction to Moll's Commentary on the Psalms, in Lange's series.

Sunday-school Lesson Courses and Helps were recently inquired for. In addition to those named October 17, the following have been reported, viz.: On the International Lessons, the Kindergarten of the Church Association (interdenominational) issues a "Leaflet with Hand Work" for every week, at 150 Fifth Avenue, New York. "The Helper," a weekly publication of the New Church, is issued at 2129 Chestnut Street, Philadelphia. Lessons on Luke, a new method of Bible study, are published in New Haven, Conn., P.O. Box 1,626. These were originally prepared for use in the Center Church of that city, and have been commended by The Outlook. Sample set, 25 cents.

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In last week's number of The Outlook "M. D." asks for the author of "The hand that rocks," etc. In reading yesterday's "Ledger" I found the inclosed item, and send to you, trusting it will reach "M. D." A. M. K.

The compilers of books of quotations have until lately searched in vain for the authorship of the well-known quotation:

"The hand that rocks the cradle
Is the hand that rules the world."

In working upon the revision (now nearly ready) of the Hoyt-Ward "Encyclopædia of Quotations," Miss Kate Louise Roberts, of Newark, prosecuted a successful search for the author of the lines, and, in a letter to the "Critic," tells the result substantially as follows:

"Many years ago John Brougham, Lester Wallack, Artemus Ward, and others used to meet after the play at Windhurst's, in Park Row. One night the question, 'What rules the world?' arose, and various opinions were expressed. William Ross Wallace, who was present, retired before long, and some time later called Thomas J. Leigh from the room, and handed to him a poem which he had just written. Mr. Leigh read it aloud to the company, and Mr. Brougham made a happy little speech of acknowledgment. The thing was entitled 'What Rules the World,' and the first stanza ran:

"'They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
And the hand that rocks the cradle
Is the hand that rules the world.'

"Miss Roberts obtained these facts from Mr. Leigh, three years ago, and was told that he (then 71 years old) and Isaiah Moran (then 76) were the only survivors of the little party that heard the first reading of the poem."—*Philadelphia Ledger.*

I have copied for "C. H. M." the verses asked for in The Outlook of October 24. They are to be found in "Carlo" or "The Rollo and Lucy Second Book of Poetry," by Jacob Abbott—a book which is as delightful to the children of this generation as to those of the last. It was published in 1866, and should be one of the "children's classics," being worth a half-dozen of the modern gift-books for entertainment and instruction. F. T. R.

RULES FOR BEHAVIOR AT TABLE

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife, or fork, or napkin-ring
I must not play—nor must I sing;
I must not speak a useless word,
For children should be seen, not heard.
I must not talk about my food,
Nor fret if I don't think it good;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud;
Must turn my head to cough or sneeze,
And when I ask, say, "If you please;"
The tablecloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all his wondrous love.

Having just seen in The Outlook for October 24 a request for the inclosed hymn, I have taken pleasure in copying it, mostly from memory, for the inquirer. I learned it when a child from "Watts' and Select Hymns," and have verified the copy by reference to a copy of that publication, the dear old hymn-book of my childhood. M. T. C.

What is the thing of greatest price
The whole creation round?
That which was lost in Paradise,
That which in Christ is found.

The soul of man, Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God, to reclaim it, did not spare
His well-beloved Son;
Jesus, to save it, deigned to bear
The sins of all in one.

And is this treasure borne below
In earthen vessels frail?
Can none its utmost value know
Till flesh and spirit fail?

Then let us gather round the cross
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.
—*James Montgomery.*

Can any one inform me where to find the short poem "Fate"? I can recall only one line—the first, I think:

"Two may be born the whole wide world apart."

The verses end:

"And this is fate."

J. S. B.

The poem inquired for by "A." in The Outlook of October 24 is the one beginning

"I hear thee speak of a better land,"

the stanza ending with

"Not there, not there, my child!"

The poem is by Mrs. Hemans, the title being "The Better Land." S. B. T.

In answer to the inquiry of "A. M. S." in your issue of October 24, according to Scribner's "Cyclopedia of Painters and Paintings," Henri Eugène Delacroix is contemporary. Born at Sobesmes, studied under Cabanel, had one painting bought by the State, has various others in museums, and took a medal in 1878. E. L. C.

Lady Henry Somerset has sent the following cablegram to Mr. Edward F. McSweeney, Assistant United States Commissioner of Immigration on Ellis Island, New York Harbor: "I have made the declaration, and will give a personal bond, that if any of the Armenians arriving in New York by the steamship Obdam or California become public charges I will be answerable for their removal from the United States."

Feet of Clay

I burned my heart as incense night and day
Before a shrine where scorners turned away.
Upward I gazed, and only cared to see
The glorious face that showed a god to me.
I kissed the garment's hem
That swept about the feet and covered them.
But hands unhallowed tore the robe aside.
"Behold thine Idol!" mocking voices cried;
"He whose winged flight thy blind embrace would stay
Hath feet—ah, hear!—of clay!"

Pass, bitter hearts! the smile of scorn is mine;
The worship his, whom still I deem divine.
What if the touch of earth, its base desires,
Its dross unpurified in passion's fires,
Cling to the feet I kiss?
Oh light were love, to forfeit faith for this!
What loss were his, what woful gain were mine,
If from that sun-and-star-illumined shrine
One heart's poor candle I should take away—
I, who am *all* of clay?

Haply our homage had not seemed so dear,
Haply he had not sought a temple here,
Nor in his service had I known such joy,
But for the mingling of that earth-alloy!
O soul that woke for him,
What larger hope hath lit thy prison dim!
May I not rise from these unquickened clods
To claim eternal kinship with the gods?
To godlike stature grow, though bearing—yea,
Like him—the print of clay?
—*Louise Betts Edwards, in Harper's Magazine.*

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The New York Aquarium

By W. H. Hale

It is strange that a great metropolis like New York, surrounded by waters teeming with life, has never yet had a public aquarium. This deficiency will soon be supplied, however. Castle Garden, after years of preparation, has been fitted and refitted for the purpose. The completion of the work was delayed by change of plans, but it is now in such a stage of forwardness that the aquarium is to be opened to the public in November, at least as far as the ground floor.

Peculiar advantages of situation are found in the fact that an inexhaustible supply of seawater can be pumped up, well filtered by percolation through the strata underlying the building.

A recent visit to Castle Garden showed repairs still in progress, while most of the tanks are complete, and many of them are already stocked.

The director, Dr. Tarleton H. Bean, was for twenty years associated with the late G. Brown Goode. Dr. Bean has supervised the preparation of the building, and the collection of fishes and aquatic animals so far as already made. It is his hope ultimately to have a laboratory well equipped for scientific research, somewhat on the plan of those at Wood's Holl and at Naples. At present, however, the plans of the management seem limited to furnishing an exhibition for the people, and the director is obliged to content himself with such incidental advantages to scientific study as time and opportunity may develop.

The lower floor, to which the public will first be admitted, contains several large tanks in the floor itself, and a circle of smaller ones ranged around the wall. The floor tanks all have fish or other marine animals. The largest tank, which the visitor first encounters on entering, has several varieties of shark, including sand-sharks and dog-fish. Near this is a tank containing two very intelligent and amiable seals; another is stocked with sturgeon; the rest have smaller fish of different kinds. Only one or two of the wall-tanks on the ground floor are already in use.

On the next floor or gallery is a row of tanks about the wall, nearly all of which are already stocked. The display at the aquarium includes quite a variety of common fish, and a pretty fair sprinkling of odd and bizarre ones, such as the file-fish, toad-fish, balloon-fish, and many crustaceans, including quite a large collection of hermit crabs, horseshoe crabs, spider crabs, lobsters, shrimps, etc.

A large room adjoining the gallery contains Dr. Spencer's collection in glass jars. Radiates and molluscs predominate here, including a great variety of sea-anemones, some of them very beautiful, and specimens of coral. One of the latter has been kept in the jar for two years in the same water, fresh water having been added from time to time only to make good the loss caused by evaporation. The equilibrium between oxygen and carbonic acid is maintained by keeping the broad-leaved sea-lettuce in the same jar, which assimilates the carbonic acid given off by the coral, and supplies oxygen which is required by the latter. Several kinds of barnacles are also contained in the jars.

It is noteworthy that the same year marks the opening of the aquarium at the Battery and the laying out of the botanical garden in the annexed district, while the zoölogical garden also seems to be almost secured. Thus creditable provision will be made for prosecuting researches in all departments of biology, and on a scale worthy of the grandeur of the present city and of the Greater New York soon to follow.

Dew

At evening, when the noise of life is done
And earth lets fall her labors with the sun,
And calls her children, weary with their play,
In from the busy tumult one by one,
How tenderly the heat and hurts of day
She washes in her infinite baths away!

—*Charles G. D. Roberts, in Lippincott's Magazine.*

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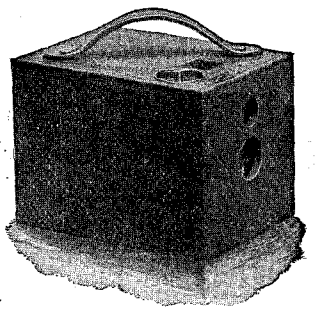

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The Business World

The Financial Week Last week the rate for call money was very close. On Thursday the rate advanced to 100 per cent., but fell again on Friday to 6 per cent. It was expected that the natural consequence would be a decline in sterling exchange, an event which did not take place. The restriction of accommodation by banks was the principal factor in the temporary rate for money. The surplus reserve of the New York City banks has increased to nearly $17,000,000. The loan item has declined to about $446,000,000. Total bank clearings in this country decreased by 7 per cent. last week, but are one-tenth less than in the corresponding week last year. Our price for commercial bar silver is 65 to 66 cents an ounce, government assay bars being ¼ to ½ cent higher. The Bank of England minimum rate of discount remains unchanged at 4 per cent.

The Commercial Week Exports of corn continue in large amounts, that of last week being, however, somewhat less than the week before, but one-third more than in the week a year ago. The prominent products, according to "Bradstreet's," for which prices are lower, are flour, oats, cotton, and hides. Unchanged prices are quoted for pork and coffee, while advances are reported for wheat, corn, wool, leather, Bessemer pig-iron, lard, sugar, and petroleum. There were 246 business failures reported throughout the country last week, against 292 last week, 299 in the week one year ago, 253 in the corresponding period two years ago, and as compared with 353 in the like week of 1893.

The Wheat Movement The great movement of wheat still continues, the shipments from Chicago both by rail and steamer being the largest since 1892. The shipments from Portland are unprecedented. While not as heavy as those of the preceding week, total exports last week, including flour, were 900,000 bushels ahead of the corresponding period in 1895. The London "Mark Lane Express" says: "The rise in the price of wheat is justified by the situation. It is not a speculative advance; on the contrary, a speculative effort to bear the market is on foot." Evident causes of the recent advance in volume and price are the unexpected shortages in Russia, India, and the Argentine, and the comparatively small stocks held in importing countries.

Advance in Quotations for Railway Stocks Last week's railway stock market showed an increase of quotations for the average list of 56 cts. The causes assigned for this advance are attributed to a greater feeling of security regarding the election, the continuance of the wheat movement, and the engagement of more gold in London for import. As against 1,270,000 shares for the week before, sales of stocks last week declined to 1,170,000 shares. Bonds are also higher, and the week's transactions were $7,316,000, against $7,249,000 the week before. Government securities also advanced.

Air-Motor Cars Last week it was announced in the New York City newspapers that the Metropolitan Traction Company had practically decided to make use of compressed air as a motive power on some of the lines operated by the company. For nearly a year the company has been making experiments with compressed air as a motive power, but with what result no one outside the company was able to ascertain. We learn from the New York "Sun" that while these experiments were being made, an engine, an air-compressor, and a tank for the storage of compressed air were being put in at the One Hundred and Forty-sixth Street terminus of the Traction Company's Lenox Avenue line. Three weeks ago the first car, equipped with an air-motor and air-tanks, reached here, and was immediately put on the Lenox Avenue line. Since then it has been making regular trips over the line, from One Hundred and Forty-sixth Street down Lenox Avenue to One Hundred and Sixteenth Street, west along the latter street to Manhattan Avenue, and down Manhattan Avenue to One Hundred and Ninth Street, where it connected with the Columbus Avenue line. The car has carried passengers up and down the line during these three weeks and has never missed a trip. The car looks exactly like the others of the line, and like the cable-cars that run up and down Broadway. In the equipment the first thing done was to place two steel cylinders, about a foot in diameter, underneath the seats that extend from one end of the car to the other on each side. At one end of the cylinders a steel pipe connecting them and running underneath the floor of the car was so placed that it extends a short distance beyond one side of the car proper. Between the end of the pipe and the side of the car there is a valve in the pipe, which works automatically. Air-motors, which by the ordinary observer cannot be distinguished from electric motors, are attached to the forward and rear axles of the car. On the front and rear platforms are levers, like the controller of an electric car. These levers are connected with the cylinders underneath the seats, and also with the motor. Inside the motors is a cylinder, to which the air is admitted by moving the lever. In the motor cylinders are pistons which are connected with the car axles, after the fashion of the ordinary steam-engine, and working the same way, air being substituted for steam. Thus fitted out, the car was shipped to New York. When it arrived here and was put upon the tracks, the engine for pumping the air into the compressor was started, and the air-tank filled with compressed air. Then a short, flexible steel pipe was connected with the air-tank and coupled to the pipe joining the two cylinders underneath the car seats. The air current was turned on from the tank, and in less than thirty seconds the air-cylinders contained enough air to run the car the round trip over the line. When the pressure of air in the car cylinders is as great as the pressure in the charging-pipe, the cylinders are full, and the automatic valve in the pipe connecting the two cylinders closes. When the air-cylinders were first filled, three weeks ago, a motorman touched the lever on the forward platform, and, without jar or jolt, the car moved down Lenox Avenue on its initial trip.

British Trade with Austria The British Consul-General at Vienna "reports that last year the import trade of Austria-Hungary was the largest on record—namely, £60,619,830. The exports, £61,873,411, showed a considerable decline owing to the growth of the domestic demand, and also to the prevalence of swine disease, which kept Austro-Hungarian live stock out of Germany. The British share of this trade was only £5,961,180 for imports and £5,780,743 for exports. Cotton yarn makes by far the most part of the former, woolen goods, machinery, and leather goods coming next, while nearly half the value of the exports to this country is under the head of sugar. With India there is a considerable import trade, but the returns include imports designed for other parts of the Continent, but entering through Trieste. The total value of imports from Great Britain and her colonies was £9,890,633, and the exports £6,668,297."

Sewing-Machines in Turkey Sewing-machines are found in Turkey not only in the seaports and the districts served by the railways, but also in Erzeroum, Diarbakir, and Damascus. "Their introduction is principally due, according to 'Handels Museum,' to a German-American house, which has established about 150 agents in Turkey. At the present day Turkish, Greek, and Armenian women appear to appreciate very highly the usefulness of the sewing-machine and its advantages over manual labor. Of the 18,000 to 20,000 machines imported annually into the Ottoman Empire the greater part are for the use of families and consist of hand-machines, while the remainder is composed of treadle-machines for use in the various industrial establishments. These machines come not only from Germany, but also from England, the United States, and Austria."

Around the World in 33 Days The "Engineering News," New York, says: "Around the world in thirty-three days is the possible pace set by Prince Hilkoff, the Russian Imperial Minister of Ways and Communication, now officially studying American railway methods. To make the circuit in this time modern fast ships and railway trains are alone considered; but with these available on the routes specified he gives the time as follows: New York to Bremen, 7 days; Bremen to St. Petersburg by rail, 1½ days; St. Petersburg to Vladivostock, by rail at 30 miles per hour, 10 days; Vladivostock to San Francisco, via Hakodate Straits, 10 days; San Francisco to New York, 4½ days. The present shortest time for circuiting the globe is given as follows: New York to Southampton, 6 days; Southampton to Brindisi, via Paris, 3½ days; Brindisi to Yokohama, via Suez, 42 days; Yokohama to San Francisco, 10 days, and San Francisco to New York, 4½ days, or 66 days in all.

Withholding Alms

A gentleman recently complained to the Outdoor Officer of the New York City Charity Organization Society of a beggar who haunted the vicinity of his residence. The officer kept an eye on the beggar for a day or so, and finally, to his surprise, saw him come with a well-filled basket of provisions from the side entrance of the house of the very man who had made the complaint. The officer detained the mendicant long enough to bring the owner to the front door, where the fact was pointed out that the bait which kept the objectionable member of society in that particular neighborhood was nothing else than the liberality of his own kitchen. He remained incredulous until the servant had appeared, and confessed that, without the knowledge of her employer, she frequently gave provisions to callers who seemed hungry.

To stamp out mendicancy it would appear to be necessary to convert servants and children, as well as heads of families; and thus far, alas! the converted heads of families are not more than a saving remnant. Yet it is doubtful whether any one who has taken the trouble to consider the needs of the poor seriously for a few hours, or even so much as read one little leaflet of the Charity Organization Society, has ever with a clear conscience given money or other valuable product for nothing, without investigation.

The difficulty is that it is so much more costly and troublesome to withhold alms and give, instead, efficient aid. Laziness, fear of ridicule, silly prejudice against some particular method of organization, uncomfortable consciences over questionable methods of acquiring wealth, all conspire, with many gentler failings and with qualities in themselves attractive, to cheat the poor of their reasonable service.

The Society urgently needs the assistance of a large number of picked volunteers for the campaign of the present winter.

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she told her mother: "Papa made a speech and several other men made speeches to twelve men who sat all together, and then these twelve men were put in a dark chamber to be developed."—*Pittsburg Chronicle.*

FINANCIAL

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About People

—Senator Morrill, who has just been elected for the sixth time Senator from Vermont, has not only the extraordinary record of forty-two years' continuous service in Congress, but is also remarkable for the fact that he had reached middle life before he entered the public service. He became a member of the lower branch of Congress in his forty-eighth year.

—The late Columbus Delano, ex-Secretary of the Interior, whose death is just announced, was first elected to Congress in 1844. He joined the Republican party at its formation, and in 1860 was a delegate to the Republican National Convention in Chicago, which nominated Lincoln and Hamlin. In 1864 he was again sent to Congress, and was re-elected in 1868. He was appointed Secretary of the Interior in 1870, and held office until 1875.

—The editor of the Milwaukee "Sentinel," Horace Rublee, who died recently, was a Vermonter by birth, but from his eleventh year lived in Wisconsin, with the exception of one when he was editor of the Boston "Advertiser," and eight years when he was Minister to Switzerland. For many years he was Chairman of the Republican State Committee, and before obtaining control of the "Sentinel" was editor of the "Wisconsin State Journal" at Madison.

—The New York "Tribune" reports that Mr. Booker T. Washington, of the Tuskegee Institute, delivered an address the other day before the Faculty and students of Trinity College, Durham, N. C. This is the first instance on record of a Southern white college inviting a negro to deliver an address. Mr. Washington says that he and the half-dozen colored people who accompanied him were treated with the greatest courtesy, and his address was received with marked enthusiasm. As he left the college grounds the students assembled on the campus and gave him their college yell.

—We read that Bishop Dudley (Episcopal), of Kentucky, when he was hunting and fishing recently, made the acquaintance of an old mountaineer, who took a great fancy to him without suspecting that he was a bishop. When the Bishop was about to go home he invited the old man to come to Louisville to hear him preach. "Preach? Whut, you preach? Kin you preach ez well ez you kin shoot an' fish?" "Better. No joke. Come Sunday with your best clothes, and I'll give you a front pew." The old chap was there, right up in front, and remained until the bitter end, after which he hurried forward to shake the Bishop's hand. "Parson," he cried warmly, "I don't know a great deal about your creeds an' dogmatics, but I've riz and sot with you every time!"

—A London journal says that the latest hobby of William Morris was the collection of old manuscripts and missals, and the collection on the shelves at Kelmscott House, made in a very short time, is one of the best in existence. Last year he bought a copy of the Sarum missal, done in the fourteenth century, with a different border printed round each page—a mighty volume, which he called his cathedral. He had a wonderful memory, and this, with his great faculty of observation, gave him an unrivaled storehouse on which to draw for his artistic work. He could describe the details of a particular page of a manuscript which he had not seen for thirty years.

—At a gathering in New Haven Dr. Watson (Ian Maclaren) told a story about his trip to the Holy Land, to which he had been looking forward for a number of years with pleasurable anticipation. As he was nearing the center of historic Palestine he met an American, who was making all haste to get away. After a few greetings, such as two English-speaking men meeting in a foreign country might exchange, the American asked Dr. Watson where he was going. "To Jerusalem," was the reply. "Jerusalem!" exclaimed the American in tones of unfeigned disgust, "you don't want to go there. I've just come away. It's a slow town. Why, there isn't a daily newspaper in the whole place!"

—The parents of the late ex-Speaker Charles F. Crisp were Americans, but he was born in Sheffield, England. He was taken as an infant to Georgia, was educated there, and joined the Confederate army with the rank of Lieutenant. He was taken prisoner and was confined in Fort Delaware. He was released in 1865. He then studied law and was admitted to the Bar, being only twenty-one years old. In 1877 he became a judge of the Supreme Court of the Southwestern Judicial District, receiving two re-elections, but in 1882 he resigned that office to become a candidate for Congress. He represented the Third Georgia District for several terms, and in the Fifty-second Congress, after an exciting caucus, was elected Speaker. His chief opponent in the caucus was Senator, then Representative, Mills, of Texas.

—M. Challemel-Lacour, who has just died, was arrested after the *coup d'état* of the third Napoleon, against whom he had taken up arms, and was banished. He went first to Belgium, then to Switzerland, and became Professor of French Literature in the University of Zurich. Eight years later he was enabled to return to France, and ten years later entered the Chamber of Deputies as a Radical. His eloquent speeches won great admiration, and in 1876 he was elected a Senator. He was appointed Ambassador to Switzerland, and in 1880 he succeeded M. Léon Say as Ambassador to the Court of St. James's. He resigned this latter position two years later in order to become Minister of Foreign Affairs in the Cabinet of the late Jules Ferry. After the death of this great statesman, M. Challemel-Lacour became President of the Senate, and displayed much firmness in resisting the attempted encroachments of the lower house.

—James H. Greathead, the well-known English engineer, who has recently died, began his professional career as a draughtsman in the office of Sir Marc Isambard Brunel, the engineer who was famous on account of his building of the tunnel under the river Thames, the steamship Great Eastern, and the first broad-gauge railway. Mr. Greathead's contribution to engineering was mainly in the department of tunnel-construction. He suggested the water-shovel, which consisted in the use of water under high pressure to disintegrate rock of soft formation, and a pump to carry off the displaced material, operated within an advancing shield. Since then this method has been used almost invariably in subaqueous tunneling. Mr. Greathead's most important single work was his construction of the underground railway from London Bridge to Southwark—an especially difficult undertaking because under the bed of the Thames River was found a stratum of sand through which flowed a subterranean stream. Nevertheless the tunnel is water-tight, gas-tight, and air-tight. Though Mr. Greathead was never in this country, he acted with Sir Benjamin Baker as consulting engineer in the Hudson River plan.

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Good Deeds

King Humbert has donated the sum of one hundred thousand lire ($20,000) to be distributed to the poor of Rome in honor of the marriage of his son. His Majesty has also ordered that similar disbursements be made in other places.

The Fall River "Daily Globe" of October 27 says: "The annual meeting of the Bourne mills was held yesterday afternoon and the old officers elected as follows: Clerk and Treasurer, George A. Chace; Directors, Frank S. Stevens, George A. Chace, Nathaniel B. Horton, Stephen A. Jenks, Charles M. Shove. During the year the corporation has paid eighteen per cent. in dividends to the stockholders and ten per cent. to the employees—seven last December (Christmas), and three in July, under its profit-sharing scheme.

Attention has already been called to the great gift of one million lire ($200,000) which the venerable and rich Signor Verdi, the great composer, intends to devote to the erection of a house for aged and needy musical artists. He has called it "Casa di riposo per gli artisti di musica" (the house of rest for musical artists). Some time ago he opened a hospital for the poor of his native city, Villanova, and so much interested has he become in the care of the needy that he will not only give a site for his new hospital in the healthiest part of Milan and a building which will accommodate two hundred persons, besides a great concert hall, but will also endow the institution with 150,000 lire a year.

From the Committee on the Cultivation of Vacant Lots by the Unemployed, under the care of the New York City Association for Improving the Condition of the Poor, we learn that the American Institute Fair caps the climax of the vacant-lot farms, when several of the planters competed for cash prizes aggregating $100. The fact that one of the women planters carried off eight first prizes, three second prizes, and two special prizes, amounting to $55, and that other planters took prizes amounting to $45, is a tribute to the success of the movement. The expenses of the vacant-lot farms for 1896 amounted to $4,500. The receipts of the planters, estimated at the current weekly rate, were $9,596. In addition, the Association for Improving the Condition of the Poor, under whose management the farms were conducted, received several hundred bushels of potatoes, beets, and cabbages for distribution among its beneficiaries. The excessive wet weather of the early season, followed by the extreme heat, proved very disadvantageous to the crops, especially on the co-operative farm, from which the Association hoped to recoup itself for the money advanced. At the end of the season the Committee find themselves with a debit balance of $200. The receipt of $9,596 was the value of the planters' crops, all of which they themselves received. It will be very glad to acknowledge subscriptions for this purpose. All checks should be made payable to the order of Mr. Jacob H. Schiff, Treasurer, 27 Pine Street, and may be sent to him or to Dr. William H. Tolman, Secretary, 105 East Twenty-second Street.

The Abbé Le Jeune, the brave priest who did so much for the cause of humanity at the time when the steamer Drummond Castle went down off the coast of Brittany, has been the recipient of many appreciative letters and gifts, but no words or donations could express the gratitude of the friends of those on board for his thoughtful endeavors. When the small boats which had collected to aid in the work of salvage returned to harbor with the dead, they found that the women had, with the assistance of the curé, launched the lifeboat, and had done all that lay in their power to find and save the survivors of the wreck. When it came to the task of committing the dead bodies to the grave, it was found that there was only enough wood in the villages to make coffins for the little children and for their mothers—a significant indication of the primitive poverty of the two hamlets, Molène and Ouessant; but, whether the corpses were returned in simplest fashion to mother earth or received the most respectful interment possible, there was no lack of pathetic tenderness. The piety of the village folk was shown in crucifixes being brought throughout the night and in the cradles of the babies being filled with roses. Sir Donald Currie, the President of the line to which the Drummond Castle belonged, proposes, with the excess of the great subscription made in favor of the families of the victims of the catastrophe (a subscription which has produced a sum more than sufficient), to provide the church of Ouessant with a clock-tower, and also to give a clock to the church of Molène. He further proposes to be responsible for the necessary works to better the furnishing of water to the villages, and finally to create a permanent deposit to aid the families of fishermen lost at sea.

American Apples

In an article upon the export of American fruits to Europe, printed in the "Sun" eight weeks ago, we spoke of the foreign demand for American apples, which, as was then supposed, would be unusually large this fall. Since that time the shipments of our prime apples to foreign markets have far exceeded those in the corresponding period of other years, and have amounted to nearly 700,000 barrels, while for the first four weeks of last year's season the export was under 50,000 barrels. The shipments will continue yet two months. For most of that time cargo space has been engaged by the apple-exporters upon all available outgoing steamers bound for British ports.

The apple crop of the year in all parts of the country has been enormous. As the reports of it came to us from the various States weeks ago, it seemed doubtful whether markets could be found for the millions of barrels which we would be able to spare, after supplying the American demand. The foreign markets, however, have proved to be unusually satisfactory, and that by reason of the shortage in the apple crop of several of the countries of Europe. The British market, in particular, is favorable to our apple-growers, and by far the greater part of the American surplus is shipped to London, Liverpool, and Glasgow from New York, Boston, and Philadelphia.—*New York Sun.*

Shocked.—The Clergyman—I had no idea profanity was so prevalent till I began to ride a wheel. His Wife—Do you hear much of it on the road? The Clergyman—Why, nearly every one I run into swears frightfully!—*Puck.*

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October Necrology

October 3.—William Morris. Born 1834. See pages 637 and 770.
October 7.—Louis Jules Trochu. Born 1815. Commander-in-Chief of the forces in defense of Paris, 1871.
October 8.—George Du Maurier. Born 1834. See page 684.
October 8.—George A. Sheridan. Born 1840. A well-known political speaker.
October 10.—Joshua James Blaisdell. Born 1827. For forty years Professor in Beloit College.
October 10.—Levi K. Fuller. Born 1841. In 1886 elected Lieutenant-Governor, and in 1892 Governor of Vermont.
October 11.—Edward White Benson. Born 1829. See page 677.
October 14.—Thomas White Ferry. Born 1827. In 1865 elected to Congress as a Representative; 1871–1883 United States Senator. On the death of Henry Wilson, acting Vice-President.
October 18.—Horace Rublee. Born 1829. Editor of the Milwaukee "Sentinel."
October 19.—William Adams Richardson. Born 1821. See page 801.
October 21.—François Félix Tisserand. Born 1845. A well-known French astronomer.
October 23.—Charles F. Crisp. Born 1845. See page 848.
October 23.—Columbus Delano. Born 1809. See page 848.
October 23.—James H. Greathead. Born 1846. See page 848.
October 26.—Paul Armand Challemel-Lacour. Born 1827. See page 848.
October 30.—Gustav von Hohenlohe. Born 1823. Raised to the Cardinalate in 1866. A brother of the German Imperial Chancellor.

Siam's New Railway

With the exception of the short narrow-gauge line to Paknam, the railway now under construction from Bangkok to Khorat is the only railway in Siam. It is to be the first of a vast ramification of lines designed to distribute civilization to the most distant portions of the kingdom. That the construction of the railway to Khorat should be persisted in is a matter of the highest importance to Siam. No hopes are held that the railway will pay as a commercial speculation, but hopes are entertained that, in the awakening of Siam, that fatal unsteadiness of purpose which has characterized her actions in the past may give way under better guidance to some continuity of action, and the railway, having been begun, may be finished. There is no physical reason why the railway should not be completed; and when the first engine steams into Khorat, Siam will have made her best effort so far to escape from the state of semi-barbarism in which she is enthralled.

The railway is 163 miles in length, and, as is well known, it is being built by Mr. Murray Campbell, one of the distinguished pioneer railway contractors of Asia, and financed by Messrs. Matheson & Co., of Lombard Street It is designed to pierce "the center of a vast plain of magnificent soil reaching right away to the Mekong, and capable, if properly developed, of nearly doubling the present revenues of Siam." The railway is an "extremely cheap full-gauge line." It was to have been finished on December 12, 1895. An extension of time of one year has already been granted, and a second extension may reasonably be expected. That the railway can be ready for traffic by December, 1897, there is no doubt, for the most difficult section of the whole line will, barring accidents, certainly be completed before the end of the current year.

There have been many difficulties to contend with—a spongy soil, and the alluvial plain fever and sickness in the jungle; too much water at one season, a dearth of it at another; no roads; difficulty of transport, untrained laborers, a vacillating government, and many others. The Director-General of the Siamese Railways is an able German engineer, Herr Bethge, who was formerly Krupp's agent in China. He was an unsuccesful tenderer for the construction of the line, the making of which he is now superintending. Inevitable friction has resulted from this opposition of interests. Constant questions are arising as to whether, for example, the subsidence of an earthquake for the wabbling of a masonry embankment is due to faults of construction or of design. Siam is a country rejoicing in a multiplicity of advisers, culled from half the nations of Europe. In the multitude of counsel, they say, there is much wisdom.—*London Times.*

Dirge

Grieve no more, all ye who are sighing—
Wail no more for the blest.
Fear no more, O ye that are dying—
Death is the last and best,
And the end of life is rest.

I, too, feared, and as children crying
Lay them down to their sleep,
Specter-haunted, struggling, defying,
Sunk to my slumber deep
'Mid the moanings of those who weep.

What to me though the marbles crumble
Slowly o'er my head!
What to me are the storms that rumble
Fiercely above my bed!
For peace is with the dead.

Mourn them not, O ye that are sighing—
Mourn no more for the blest.
Fear no ill, ye souls of the dying—
Know that the last is best,
And the joy of heaven is rest.

—*Charles Kelsey Gaines, in the Pocket Magazine.*

—It must have been some very inferior and jealous novelist, says "The Sketch," who invented the story that after the publication of Mrs. Ward's former novel, "David Grieve," which shows marvelous insight into the psychology of Bohemian life in Paris, a friend asked the gifted authoress how on earth she had acquired so much knowledge of that lurid phase of existence. "Oh," replied the lady, jokingly, "I just gave H—— a £20 note, and told him to run over to Paris for a week's holiday to find out all about it for me."

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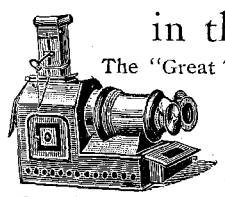

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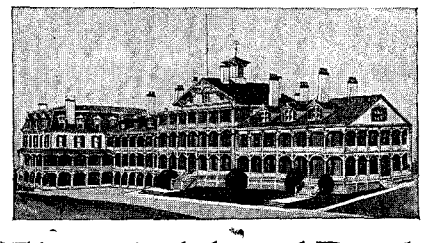

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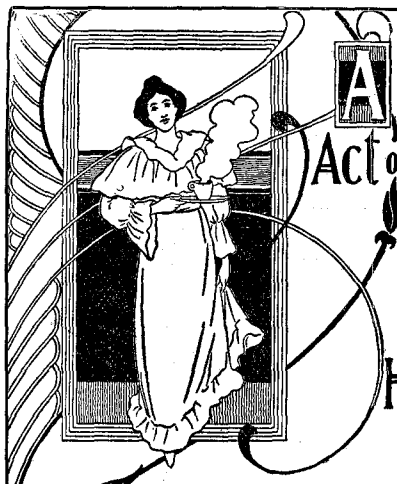

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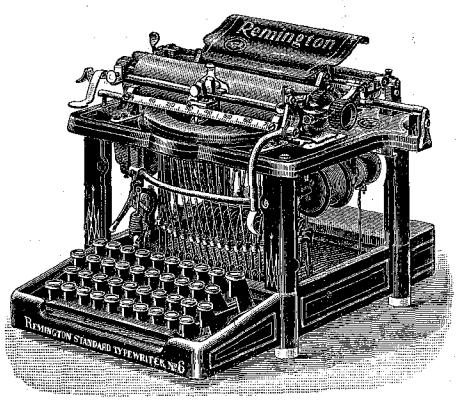

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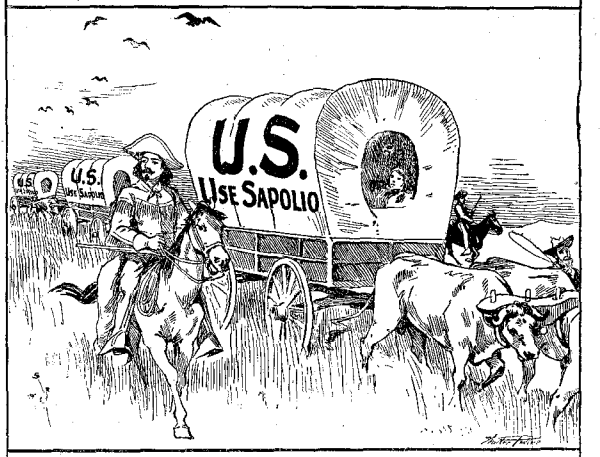

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